

The Book of God's Kingdom

VICTORIA UNIVERSITY



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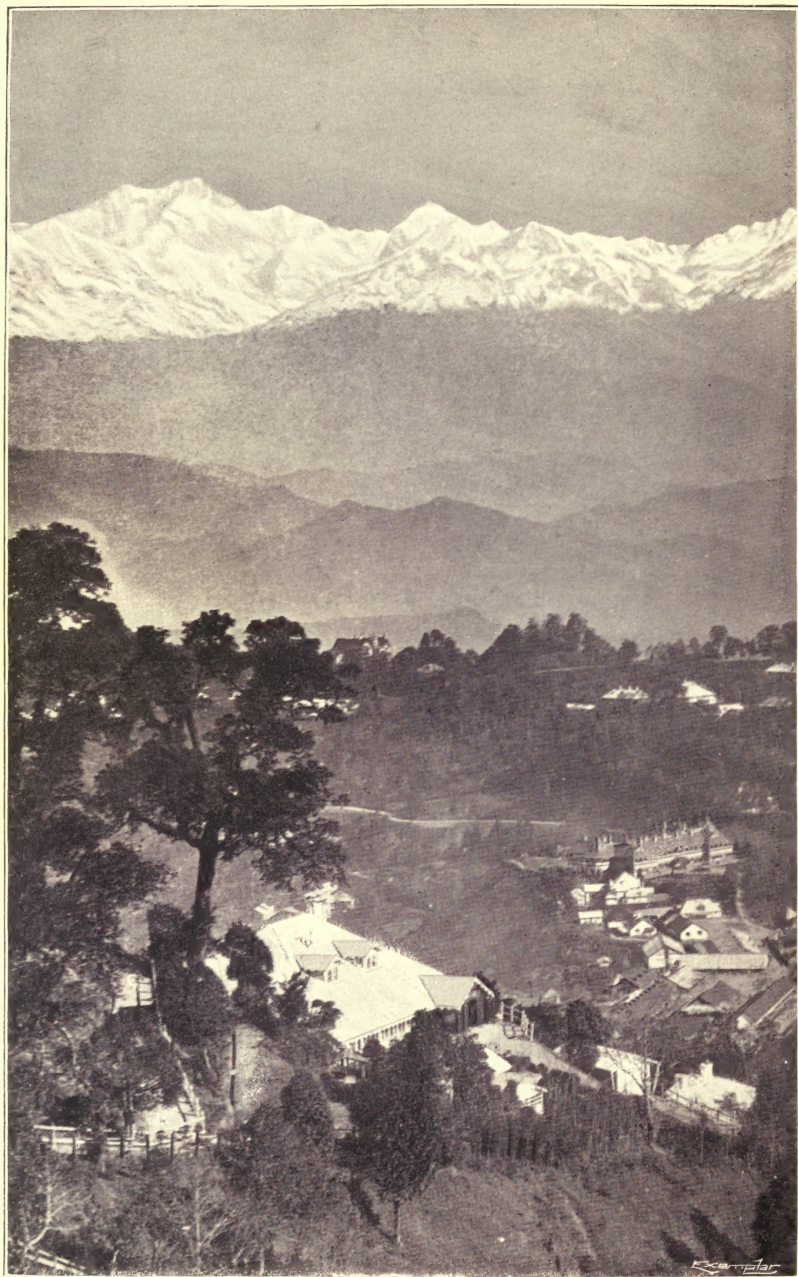
A Popular Illustrated Report
of the British and Foreign
Bible Society 1901-1902



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The Bible Society has issued the Scriptures in over fifty languages spoken in dominions under the control or protection of the Governor-General of India.

THE BOOK OF GOD'S KINGDOM

A POPULAR ILLUSTRATED REPORT
OF THE BRITISH AND FOREIGN BIBLE
SOCIETY FOR THE YEAR 1901-2 ❁ ❁ ❁

"THIS GOSPEL OF THE KINGDOM SHALL BE
PREACHED IN THE WHOLE WORLD FOR A
TESTIMONY UNTO ALL THE NATIONS; AND
THEN SHALL THE END COME."

St. Matt. xxiv. 14

THE BIBLE HOUSE, 146, QUEEN
VICTORIA ST., LONDON, E.C., 1902

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EMMANUEL

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INTRODUCTORY NOTE

THE "great solemnity" which suggested the setting of our story has not taken place, but these two words have applied to the day for which the Coronation was fixed in a sense and with a force which all must recognise. God has seen fit to remind us that the bodies as well as the hearts of kings are in His rule and governance to dispose and turn them as seems good to His Godly wisdom. None are praying for King Edward VII. at this moment more fervently than those who have found it true that "the Book of God's Kingdom" is indeed "the most valuable thing that this world "affords."

It has therefore been thought well not to alter the shape of our story in any particular, in the fervent and prayerful hope that King Edward may live to be crowned in a few months' time.

E. H. PEARCE.

THE VICARAGE,

KING EDWARD STREET, E.C.

June 26, 1902.

The incidents and statistics in the following pages (except where otherwise stated) belong to the twelve months ending at home on March 31, 1901, and abroad on December 31, 1900. The illustrations to Mr. Pearce's narrative are reproductions from photographs, and have been prepared by the Exemplar Engraving Company.

T. H. DARLOW,

Literary Superintendent.

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The Book of God's Kingdom

CHAPTER I

THE BIBLE AND THE KINGDOM

THE following brief account of the manifold activities of the Bible Society during a single year was written at a time when a great Empire was looking eagerly forward to the approaching coronation of its Emperor-King. The work of our Society is indeed far more extensive even than that extensive Empire. For we serve the Lord Christ, and He alone is KING of Kings, and LORD of Lords. When He sends forth the Book of His Word upon earth, He alone can make good the claim of that Book that its leaves are for the healing of the nations without any exception whatever. It establishes this claim simply because it is the Word of Him by Whom the Father "made the worlds," by Whom "He made of one every nation of men "for to dwell on all the face of the earth." In virtue of this claim God now, as always, "commandeth men that they should all everywhere "repent," and with Him there is no respect of persons. But it is possible to urge, in all reverence, that with God there is and has been

respect of nations. He has chosen from time to time His special, His "peculiar" peoples, of whom Israel was the first. The Jews in this respect had advantage—nay, they had "much every way; first of all, that they were intrusted "with the oracles of God." We may add that they had a uniquely central position in the inhabited world. The vine of Israel "sent out "her branches unto the sea, and her shoots unto "the river." The Jew was of Asia, his great forbear had "sojourned" in Africa, the Dispersion scattered him among the nations, he scoured Europe for gain. But "the oracles" he kept to himself, and he set a fence about the law of his God. And who shall say that the privileges from which the Jew by omission fell have not been conferred in large measure upon the Christian inhabitants of King Edward's dominions?

ENGLISH SPEECH AND ENGLISH SHIPS.

Look at the spread, always increasing year by year, of the English language. That agency of the Bible Society, which to-day includes the land that God swore to Abraham, to Isaac, and to Jacob, to give to their seed after them, is the Egyptian, and the report of the Rev. A. A. Cooper, our new Agent there, includes one remarkable paragraph. Of the European languages in which he has distributed the Gospel during the year, "English," he says, "takes the "first place in our sales and accounts for 5,713 "volumes. Four-fifths of this total passed out "equally at the stations of Alexandria and Cairo, "and largely to soldiers and sailors of the

“Empire. But the wide diffusion of the English language is indicated by the fact that, *with the single exception of Nazareth*, every station of the Agency includes English Scriptures in its list of issues for the year. Outside of Egypt, the principal distributing centres have been Jerusalem and Omdurman.” It is therefore come to this, that “out of Zion shall go forth the law” not in the Jews’ language but in ours; and what is true of a “city half as old as time,” like Jerusalem, is no less true of the mushrooms of yesterday such as Omdurman.

Mr. Cooper’s mention of the sailors of the Empire suggests another particular in which our privilege appears. It is we who with our mercantile marine have put a girdle round the earth, and everywhere the sailors of all nations, of whom the great majority sail under our flag, console the discouraged Colporteur by their readiness to purchase the Scriptures, while the continued existence and success of this mercantile marine is of immense importance to the despatch of Scriptures in bulk from the country of the producer to that of the distributor.

THE ENGLISH BIBLE AND THE ENGLISH KING.

It is this ubiquity of our English speech and of our English shipping which focuses the eyes of the world this summer on Westminster Abbey. Some are saying that there is a great deal of nonsense about the Coronation, that the King has been King for seventeen months, that all his acts as King have been accepted without question, and that he cannot be any more the King after the

“great solemnity” than he was before. The answer is one that the earnest servants of God who read these lines will at once appreciate. It is that England, with all her faults and many grievous shortcomings, acknowledges publicly “that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.” It is that the King, conscious of human frailty, publicly acknowledges in this “solemnity” of the Coronation that he is “but a little child,” not knowing “how to go out or to come in,” unless God in His mercy will give him “an understanding heart,” that he “may discern between good and evil.” And what most concerns all lovers of the Society’s work is that now for over two hundred years it has been part of the ceremonial to be observed that the Archbishop, having handed to his Majesty all the outward emblems that go to make up the traditional apparatus of kingship—sword, mantle, orb, ring, sceptre, yes, and the crown itself—should be bidden to add a gift without which all these may be mere instruments of mischief. “Our Gracious King,” he says, “we present you with this Book, the most valuable thing that this world affords. Here is Wisdom; This is the Royal Law; These are the lively Oracles of God.” Let us also remember that this vital feature in the crowning of our kings was introduced in 1689, a time which is itself a lesson in Bible Society work. King James II. had fallen because his aim had been to place the wrists of this country in the fetters of Papal dominion. Therefore, when the service of the Coronation came to be settled in the case of “Dutch William” and his Consort, the authorities were rightly

moved to insert this ceremony of the presentation of a Bible. For if "this is the Royal Law," it is also "a law of liberty"; if we pray that King Edward may have "the blessing of the Holy Ghost," it is because "where the Spirit of the Lord is, there is liberty."

It is true that the actual Bible used in the Abbey passes as a perquisite to some one else, and is no more used by the King; but our Society has received his Majesty's gracious permission to present to him a specially bound copy of the Holy Scriptures in commemoration of the great day of his crowning. As he receives that Book, he becomes a picture of England as God would have her to be among the nations, girded with "the sword of the Spirit," and having the power to wield it. May we not even say that, equally, our own revered Society stands as a monarch among the agencies to which God has entrusted the spreading of the truth? She is girded with His sword, and year by year, as her organisation grows more perfect, she is able to wield the weapon to better advantage. She goes forth in the strength of the Lord God, not the least among the means by which He still proclaims "release to the captives"—those, that is, who are not allowed to have their full liberty in the Gospel—"and recovering of sight to the blind"—those, that is, who have not so much as heard of there be any Gospel. It is the purpose of this story to describe this Queen of the societies, her realm, her administration, and the story of her work in 1901.

CHAPTER II

OUR ADMINISTRATION

WE are thinking, then, of our Society as if she were some monarch surveying the world as her kingdom and holding up the sword of God's truth in her hand, very much after the fashion of King Alfred as portrayed in Mr. Thorneycroft's statue at Winchester, the unveiling of which was one of the memorable events of the year under review. Having this vast kingdom before her eyes, she must needs have a well organised administration for the carrying-out of the mission which God has entrusted to her. In a way, any one who helps her in any capacity is part of that administration. Such is Her Gracious Majesty Queen Alexandra, who has consented recently to be the Patron of the Windsor and Eton Auxiliary of the Bible Society, thus succeeding to an office which Queen Victoria had held for the space of three-score years and three. Such equally is the youngest child in any land who brings the smallest offerings for the furtherance of the work.

But these have no voice in the actual policy and practice of the Society's kingdom. Let us see how these are settled. Our Downing Street—need it be said?—is Queen Victoria Street, and

our Cabinet meets in a noble committee-room on the first floor, from whose walls the past looks down in effigy with a mild yet monitorial eye upon the present. There is William Tyndale, who prayed, "Lord, open the King of England's eyes," and would have rejoiced to see the day when England would place the English Bible in the hands of the English King at what ought to be the most solemn moment of his life. And there are all the Past Presidents from Lord Teignmouth onward. They were the appointed heads of the administration, for by the XIIth Law of the Society the President is *ex-officio* a member of the Committee, and when he is present he naturally takes the chair, thus becoming an active head, not "the shadow of a name."

OUR NEW PRESIDENT.

This, then, will be the place to acknowledge that during the year under review it has become evident, beyond all possibility of question, that the Committee were mercifully and wisely directed to ask Lord Northampton to accept the post left vacant by Lord Harrowby's lamented death. He is in the prime of life, and his earnestness is transparent. He has been trained in the ways of statesmanship, and can say clearly what he thinks deeply about the God-given responsibilities which are laid upon the Society. Perhaps the most important of the many duties performed by him in the Society's behalf was to take the chair at the memorable meeting held in the Library on October 9, 1901.

THE REVISED VERSION.

It is of sufficient importance to deserve a paragraph to itself. On that day the work of many years culminated. We may look away back to the fateful year 1870, when the Bishop of Gloucester, now the revered *doyen* of the Society's Vice-Presidents, moved Dr. Wilberforce, Bishop of Winchester, to urge in Convocation that the Authorised Version should be systematically revised. This is not the place to discuss in detail the results of that resolution as they finally appeared in the Revised Version of 1885. From the first there were many opinions on the subject, and Dr. Westcott, perhaps the most salient figure among the revisers, expressed his readiness to await the verdict of the next generation. But long before that time the Bible Society was anxiously considering what should be its attitude towards the new version. It was soon put into the hands of our translators, and they were permitted to adopt its underlying text as their recognised form of the words that are true and faithful. Year by year, when Bishop Ellicott paid his wonted and welcome visit to our Committee-room, he would drop his gentle and playful hints that the Revised Version might be worth considering as a possible item in the Society's English publications, but he was always clear in his mind that *festina lente* was the true policy.

Again, several years have passed since the Secretaries under the Committee's direction added to their labours the task of sounding the most scholarly and the most influential and the

most faithful of the Society's friends as to what they would advise. The preponderance of their opinion was so strongly in favour of the concurrent circulation of the new version that the question came more than once before the Committee. Still in their wisdom they hesitated, and in their hesitation they had their late beloved President, Lord Harrowby, with them. Members like Mr. Basil Woodd Smith, who eagerly urged them to be bold, passed to their rest, and it was not till the Centenary made its near approach felt that a decision in favour of the new version was arrived at. The meeting of October 9, 1901, was necessary because, in order to admit the Revised Version to a place on our shelves, it was imperative to alter a fundamental Law of the Society, and, when that has to be done, it is well to have the sympathy and sage advice of a statesman. This, it is admitted on all hands, the Society found in Lord Northampton. He presided that day over a meeting of members, which, he could feel, had made up its mind, though in the meeting there were one or two who differed. But by an admixture of tact and sympathy the meeting was brought to a peaceful and unanimous conclusion, and the Law was amended accordingly. Things have moved slowly since, through no fault of the Society's, for the negotiations with the University Presses take time and patience, and it is our hope to sell editions of the Revised Version which in price and in arrangement will tend to its greater popularity, and so to the more general study of the Holy Scriptures.

It is impossible to pass from the subject of Lord Northampton's part in the Society's affairs without

giving expression to the sympathy which all who read this record feel for him in the loss which has fallen upon him. The late Marchioness was one of those who were appointed Honorary Lady Life Governors of the Society in 1901, and her mother, Louisa Lady Ashburton, who survives her, is well-known for her East End work among sailors of all nations.

THE VICE-PRESIDENTS.

Under the President our constitution places the Vice-presidents, all of them men whose praise is in the Churches, or who have conferred conspicuous service on the Society. Of these, four have passed away during the year, a very notable quaternion. Bishop Westcott's is a fragrant memory to every son of Cambridge, and the present writer at least will never forget the Bible Society meeting in the Divinity School at the end of his first undergraduate term, over which the then Regius Professor of Divinity so eagerly presided. Bishop Gell had been allowed to spend long years of fruitful labour in a see to which he went out in the same ship with Mr. Sharp, a fellow Rugbeian, in 1861; he had been a whole-hearted helper of our work in Madras as well as President of the Auxiliary ever since, and one of his last acts was to send in February, 1902, a gift of ten guineas to the Centenary Fund, as he "must not expect to be living in 1904." Dr. Newman Hall and Sir Richard Temple ended their days at Hampstead, where they had both done good service to the local Auxiliary. The aged Nonconformist preacher was an embodiment of the catholic spirit of the Society, while Sir Richard Temple

the service of our work that he recently met with a serious accident in the Bible House. It called out the warmest sympathy of a host of his fellow-labourers in the great cause, who rejoice at his recovery and pray that the wise judgment which God has given him may long be at the disposal of the Committee.

And now a word or two as to that Committee, which is the Bible Society's Cabinet. It is well known that it consists of fifteen members of the Church of England and fifteen members of the various Nonconformist Christian communions, together with six foreigners resident in England. Is it as well realised that they are all laymen, and that neither clergyman nor minister (except the officials) can speak on the subject under discussion without special leave? May the present writer, as one who serves on many committees, express the view that few such bodies get through their work of spreading God's message through God's Kingdom with less vain talk and more practical sagacity? Outside the committee-room they are nearly all men of business or men whose rest after a busy official life takes the devoted form of further work for the Master. And let it be remembered that, according to the bye-laws, if any member do not attend with fair regularity, neither shall he be re-elected in May. Those six who, for whatever cause—yes, even if they have been travelling abroad in the Society's service—have made the smallest number of attendances, go off the Committee annually, and suffer the penalty of a year's exclusion before they can be elected again.

THE STAFF.

Of the permanent officials let it be enough to say, with thankfulness, that there has been no change in their ranks during the year, and that they count on the prayer and the sympathy of those who read this record of what God is doing by their means.

CHAPTER III

OUR AMBASSADORS

WE have thought of the Bible Society's task as that of giving the whole world a reminder that it has a KING to Whom it owes allegiance. We have thought of that KING as having delivered to His subjects a message. "Now go," He has said by His servants, "write it before them on a tablet "and note it in a book, that it may be for the time "to come for ever and ever." The message does not proclaim the power of any earth-born prince; it is indeed constantly taking up the parable of Gideon and putting into the human sovereign's mouth the old words: "I will not rule over you, "neither shall my son rule over you: the Lord "shall rule over you." And so the Kingdom which this Book proclaims to the nations of the earth is free from all uncertainties as to succession and all doubts about policy. Without hesitation in regard to the present or ambiguity of mind about the future it says, "He must reign," and the Book is His proclamation.

So the Society finds itself bound to cultivate relations with all countries and to issue the message in all languages; and, inasmuch as the distribution is to be made on the old system,—the Lord to the disciples and the disciples to

the multitude,—we proceed to meet the needs of the nations by human means. In other words the Society establishes its embassies in foreign countries, and at the head of each establishment there is the Agent. The Gospel has broken down the middle wall of international partition and the Agent *need* not be either British or a native of the country in which he superintends the distribution of the Word. Thus we have a Frenchman in Paris, and an Ulsterman in Berlin, a Piedmontese in Florence, and an Englishman in Constantinople, a Spaniard in British Honduras, and a Waldensian in Buenos Aires.

THE YEAR'S CHANGES.

Since the last Report was issued there has been considerable and unwonted change among these ambassadors. We begin with France and note that the year has seen the retirement of our venerable and revered Agent, M. Gustave Monod. It is not necessary to say that he bears a name which is as honoured as that of his predecessor, de Pressensé, in the story of Protestantism in France. M. Gustave Monod has rendered our Society some thirty years of faithful service, and many of our friends have in that time paid him visits at the Paris dépôt in the Rue de Clichy. But they could not see him under the circumstances in which this French Ambassador of our Society seemed most suited to the dignity of his office. To do that they must have accompanied him on a tour of visits to Colporteurs, and have watched him making the best of the very roughest shake-down for the night, so that

he might fare alike with the eager workers whom he had come down to encourage. He is far from strong now, and our friends will remember him in their prayers. As Ambassador in his room the Committee have been fortunate in securing the services of Pastor D. Lortsch, formerly of Marseilles. The new Agent is a man of vigorous presence, great earnestness, and considerable Biblical scholarship. M. Lortsch has entered with great hopefulness upon his onerous duties, and has lately taken charge of the Belgian colportage in addition to his own.

This brings us to another gap in the ambassadorial ranks. Mr. W. H. Kirkpatrick, who passed away suddenly and painlessly at Brussels on the 17th of March, fourteen days before the close of the year with which we are dealing, was the *doyen* of these our great diplomatists. There were circumstances about him, and gifts within him which peculiarly qualified him to represent us. A Scotchman by descent, a Frenchman by birth, a Spaniard by connexion, a Belgian by adoption, and always a Briton to his "heart of heart," he, if any man, was filled with a conviction born of experience that the true cosmopolitanism is to "tell it out among the nations that the Lord is King." He had borne his part well as an Ambassador from 1864 to 1902, and had circulated nearly 800,000 copies of the King's Message.

We pass to another great European capital where our Foreign Office maintains a mission of perhaps unexampled difficulty, namely Vienna. Fifteen years ago Mr. Henry Edward Millard, the son of our respected Agent in the same country, took up the work in which for

nearly twenty years he had been his father's assistant, and now on Easter eve, at the age of fifty-four, the sensitive machinery of a delicate and anxious constitution has ceased to work. Here, too, as in the case of Belgium, no separate Agent is likely to be appointed. The situation calls for some shrewd master of detail, and such an one has been found readily enough in Mr. Morrison, of Berlin, who will see what his peculiarly suitable genius can do with God's help to set the Society's work in the Dual Monarchy—not on the way to greater facility, that must be left to the management of Him whose wheels “grind slowly”—but at least upon a basis of greater efficiency and economy combined.

Other changes are not associated, like the two latter, with any regrets for the departed, but with hopes for a quiet and peaceful old age. Thirty-six years ago the Rev. Robert Stewart, by his doctor's orders, was bidden to leave Scotland for a warmer climate and was located by his Church to Lisbon. A few years later he became our Agent. He found health in the country of his adoption, and the country, through his work, found itself able to procure what the Pastoral Epistles call the “healthy words.” We wish him health of body and soul for the years that remain to him. The Rev. R. H. Weakley, who for eighteen years has borne the burden and heat of the day as our Ambassador in Egypt, leaves his post, as his successor testifies, “with the esteem and affection “of many friends in and out of the Society.” It should not be forgotten that, before accepting office in Egypt, Mr. Weakley had been for three years our Agent in Sweden. Indeed the Society

has had few more sagacious or more persistent servants.

THE YEAR'S WORK.

These, and the like of these, are the heads of our missions in foreign lands, and it is theirs to have others under them—their first and second secretaries, the Sub-agents, who watch over the work in defined districts; and under these again there are the Colporteurs, whom we will call the dragomans of the embassies, taking the word in its literal sense of “those who run,” that others “may read.”

Sum up the work of the two bodies, the government at home and the embassies abroad, and you have the total circulation of the Society for the year 1901–1902. The message of the KING of Kings has again been placed in the hands of more of His subjects than ever before. The year 1889–1900 had a total of 5,047,792 copies. This year's figure is 5,067,421—or nearly 20,000 above the highest yet reached; and this, it must be remembered, in spite of the fact that the disturbances in China have taken 400,000 from the annual issues in that Empire. One other feature is worthy of notice. The KING's Message can best be appreciated in its entirety, though fragments of it will accomplish much by the Holy Spirit's grace. Hitherto the greatest number of complete Bibles issued in one year belonged to 1888, when it was 869,000. This year the number is 939,706. In arriving at this great result there has been no jealousy between the home-workers and the ambassadors abroad. Ephraim does not envy Judah, nor Judah vex Ephraim. It is therefore well to record that the



ON THE ROAD TO PAHANG.

Two of our Sub-Agents in the Malay Peninsula, on an eighty-mile colportage trip by bullock-cart. The Sultanate of Pahang (rather smaller than Belgium) is one of the four Federated Malay States under British protection.

issues from the Bible House itself are in excess of those of last year by 103,136 copies. If the Society is spared to work for another five years at its present rate, it will be able to report a total circulation of 200,000,000 copies.

CHAPTER IV

OUR FOREIGN OFFICE.—PART I

BY THE WATERS OF STRIFE

YEAR by year these embassies of ours among the nations are sending home, not only the figures of the year's circulation, but information as to the attitudes of the people towards Him Who is to be KING in all the earth. Where the Word is found to run very swiftly, the Agent is able to inform us of the cause; alas! it is more often the case that his report records folly and slowness of heart among the people and spiritual bluntness among the rulers. These successes and these difficulties may not vary considerably from year to year, but our Foreign Office needs to be fully informed of what is in the mind of the nations, and what that is which from time to time restrains them from hurrying into the Kingdom of God.

ROME AND THE KINGDOM.

Nothing has happened in the year under review to change the attitude of the Roman Church towards the wider promulgation of the Royal Law, the Law of Liberty. The Bible Society can indeed subscribe to the saying of a great Frenchman, with whom perhaps it has little else in common:—"The

“real enemy is clericalism.” It is a struggle between the Lord God Omnipotent Who reigneth, and those who act in the name of the Sovereign Pontiff against the spread of the Kingdom. Many of the stories of the year which have come into the pigeon-holes of our Foreign Office bear witness to this struggle. Pastor Lortsch of Paris reminds us that the Roman system leads to “a fearful deficit in the “spiritual capital of a nation.” Instances abound to prove it. “You are to burn this book,” said a priest near Rennes to a farmer who had been visited to some purpose by Colporteur Desbiot; “Anyhow you shan’t keep it long.” The very next day the farmer was visited by his landlord, who told him he wanted no Protestant as his tenant. So the book got thrown into the fire and in a country whose motto places *Liberté* in its forefront a man cannot be free to read what he wills. A child, as he looks after his mother’s cows, is found by a priest to be reading a New Testament. “Tell “your mother to burn it, for those who read this,” says the *curé*, “become children of the devil.” Here, again, is an old man of eighty-two who has “been a sacristan for years and years,” but never saw a Bible before, and now feels that if he wants to read it, it is time he should begin. Colporteur Galibert is making a call on a well-to-do lady, who asks him how much he charges for his whole stock, and gives him the nine francs at which he values it. “If you pass this way again,” she adds, “be sure you call. I will always buy the lot,” and the lot will always go into the fire. So true is it that those who burn the KING’S Message think that they do the KING service.

Pass across the Vosges and you find districts

to which the same applies. For even in Germany those who have sworn to be loyal to the KING are among the KING'S enemies. Even in Germany, with its fragrant memories of the Reformation, and with an Emperor who, as Mr. Morrison acknowledges, has brought about a different attitude on the part of military officers towards the circulation of the Scriptures in the ranks, we come to walls of opposition which have yet to fall. The very phrase is suggested by one in which Mr. Morrison speaks of the Roman clergy as "vigilant watchmen on the towers of a tottering fortress." In the province of Posen, where Colporteur Pehl has disposed of 6,296 copies of the Scriptures, mostly among Roman Catholics, "I am hunted," writes the brave worker, "like a wild beast, "I am often threatened with knives and sticks "as they drive me to the door." But he minds this far less than the ignorance against which he is fighting. The bitterest blow comes to him not from the sticks but from a poor girl who brings back a New Testament which she had bought, and does so in sheer horror because it has the audacity to state that St. Peter denied his Lord. The sad thing is to see how evil communications tend to corrupt good manners; for surely some of the spirit of Roman intolerance has entered into those Lutherans who are opposed to a revision of their national version, and who have recently argued that the great Reformer was inspired by the Holy Ghost in his work as a translator, and, therefore, that the revised Bibles are fit only to be burned.

Italy, as Signor Meille will show us directly, is in the throes of other than ecclesiastical struggles, but here too, as we should expect, the revolt of the

KING's subjects against the KING's will is bitter and bigoted enough. Listen, for instance, to the Bishop of Gravina, haranguing a crowd in the cathedral of Irsina, where the *colporteur* has been successfully at work. "My children," he shouts, "to-day wolves have come to this place; rapacious wolves have come to steal your candid souls with Gospels which come from the devil. Tear them up (and he suits the action to the word), or bring them to the priests, that they may be laid at the feet of our Immaculate Mother."

In Spain, as in Italy, we have not exhausted the troubles when we say that clericalism is the enemy, but for the moment it must be enough to prove that the people are brought to a pass of the most grievous spiritual ignorance. A Colporteur, for instance, in a village of the province of Cadiz, tells how a dozen people came round him with childish curiosity. "Dear me," says one of the old women, "there is very little in this book about the Virgin." "How in all the world," asks another, "do you Protestants manage to pray, and whom have you to pray to?"

But, of course, it is in Austria, where the civil power joins hands with the ecclesiastical, that Roman opposition to our work is most effective. Mr. Morrison, in his Austria report, recounts the various hindrances that prevent the course of God's Book in this corner of God's Kingdom, and sums up to the effect that, "worse than any of these, more far-reaching in its consequences, is the organised, unscrupulous, undying opposition of the Romish Church." He is no doubt right when he finds one considerable cause of the success

of the priests in the illiteracy of the people. In Dalmatia, to take a single case, 798 men out of every thousand, and 915 women out of every thousand, are unable either to read or write. And we may close this painful subject by noting that in Central and South America, where the Society's work is being developed and extended, the opposition, if less skilful and more uneducated, is not much less effective. We can only wait the KING's pleasure and pray that His Kingdom may come.

THE PEOPLE AND THE KINGDOM.

There is scarcely a country in Europe where, at the present time, there is no movement for the extension of privilege. We English folk at home have been conscious of it for three generations. It has come to us peaceably. It has passed us by without shedding of blood. The forces which make for righteousness have joined hands with the forces which make for freedom, and in our land the most devoted servants of Christ are among the keenest defenders of political liberty. There is in fact, we feel, no enmity between the Bible and the ballot-box. In this particular the eyes of the thoughtful world are turned toward the East of Europe. Russia, we are told, is to be the Armageddon of the struggle for liberty in the near future. But the journals of our ambassadors in Russia and Siberia show only a peaceful effort to bring the Gospel of a free salvation within reach of the poorest, and to enable them to understand how the peace of God, which passes all human foresight, can keep guard over hearts and minds in Christ Jesus.



CATHEDRAL OF ST. BASIL, MOSCOW.

Throughout the Russian Empire the Bible Society still receives friendly countenance and support from the highest authorities both in Church and State, and last year it circulated the total record of 592,000 copies of Scripture, in over sixty different tongues.

CO-OPERATION IN RUSSIA.

It may be true that in the vast territory that is subject to the Tsar every man's hand is coming to be against his neighbour, but what our Agents report to us looks rather like a blessed partnership between all sections of the community to scatter the message of the KING of Kings. "We cannot but expect," says Dr. Kean, "that our circulation in the Church language (*i.e.*, Slavonic) will fall off because of "the activity of the Church agencies;" and again and again the story of the work in the East speaks of encouragement received by our workers from ecclesiastical dignitaries. In the far North, Colporteur Maslennikoff visited the Solovetsky Monastery. "I had very good success," he writes; "not only did the pilgrims and "others buy from me, but the Father Superior "also took a hundred New Testaments and a "hundred Four-Gospels for distribution among the "poorer pilgrims." In Siberia, Sizooovieff, visiting Yakutsk for the summer fair, found the Bishop very kind to him. He gave him an open letter to all the clergy in his diocese as well as much valuable advice. The practical help afforded by the Government, and by commercial agencies who copy their good example, in giving passes and cheap tickets to workers and free passage to our merchandise by rail and waterway, is now an oft-repeated story. Thus Mr. Davidson, speaking of the printed sheets of the Kirghiz Gospels, tells how in Siberia the firm of Kamenski conveyed these and the paper for them free of cost from Perm to Kazan. But follow the same

eager co-operation lower down in the scale of wealth and opportunity. In the Siberian village of Rishkova, Colporteur Fedor is doing his business with a delighted Esthonian immigrant. The man buys a 60-*kopeck* Bible and a 30-*kopeck* New Testament, and is entitled to 10-*kopecks* change out of the coin he tenders; but he declines it utterly. He understands that Fedor is travelling on a sledge which belongs to the Society, and the change "will help to buy hay for the horse." It is good to hear of Temperance Societies being started here and there by the Russian Government, each of them with a bookstall and reading-room, and to find the local Zemstvoes (district councils) circulating pure literature, including our books; but it is better to find constant evidence that "the people love to have it so," for that gives us hope that something will be achieved "in the end thereof."

MATERIALISM AND SOCIALISM.

Nevertheless, there are parts of Russia where popular movements tend to oppose our work, and it is the record of a worker in the Baltic provinces that "the chief difficulty is not in the attitude of the clergy, nor in the opposition of any Church, but in the materialism which is fast gaining ground among the people." Now materialism means not only that God is not acknowledged as KING and the Bible as His message, but that His very existence is denied by men, neither is He in all their thoughts. And this is the cry all over Europe. When Mr. Morrison in his report of the Austrian Agency

gratefully records that the circulation for 1901 was about 160,000 copies, or as much as that of 1900, he bids us notice "the indifference of large "sections of the population." If there are *gens-darmes*, who confess that there would be less for them to do were the Bible more widely read, if the Colporteur in his lonely tramp in a forest meets a youth who takes from his pocket a New Testament and says he feels no loneliness with this as "my staff and my companion," there are also among the people Socialists, who place irreligion and defiance to the KING in the forefront of their practical politics. Thus Josef Ptacek, who labours for us among Polish coal-miners, does a work which, says Mr. Morrison, is "most useful and deserves mention, especially "as it was carried on amidst the persistent "hostility of the Socialists, who here, as in all "[Continental] industrial regions, exercise a hurtful "influence on the labouring classes."

But it is chiefly in Italy that this popular movement on Socialist lines is gathering strength, and that, as Signor Meille tells us, "not in towns "only, but also in the agricultural districts." Its organisation "being in a few hands, constitutes "almost a State within the State, an occult and "irresponsible Government, with which the lawful "Government has often had to come to terms." To the lover of Bible circulation, this means that there is also set up an opposition to the Kingdom of Christ, and we can understand, and we must needs make into a subject for earnest prayer, the experience of old Colporteur Barodi: "I had "met in some places people who were well- "disposed to read the Scriptures, but when I

“went back to them I found that they had “been seduced by socialistic theories, and will “listen to me no more.” So is it that the peoples of Europe, among whom we proclaim the message of the KING, are setting up other monarchs on His throne. Indeed, they are like the old bibulous Frenchman of the *Midi*, who turned angrily, as Pastor Lortsch so graphically relates, upon Colporteur Pantel, of Marseilles. “I don’t “want your Bible,” he said, “and I don’t want “your God, for my god is drink.” But the native wit of the pious vendor was too much for him. “It is a pity,” Pantel suggested, “that “you do not imitate your god, for wine gets “better as it gets older, while you get steadily “worse”—and the poor old drunkard bought a Bible in token that the reproof had got home.

CHAPTER V

OUR FOREIGN OFFICE.—PART II

NATION AGAINST NATION

ANOTHER means by which the nations set themselves to retard the ultimate establishment of God's sovereignty in their midst and the ultimate rule of God's Truth in their hearts is that they still learn war, still fight and devour one another. We are ourselves (at the very time at which I write) at last rejoicing in the proclamation of peace, and the Bible Society features of the South African struggle will be noted elsewhere. But think for a moment of the pity and the pathos involved in the reflection with which Signor Pons opens his last report on the great Agency for Argentina, Uruguay, Paraguay, and Bolivia. "Whatever the 'year 1901 may be in the sight of God," he writes, "men would call it a *bad one* down here, for *no war has taken place.*" It seemed inevitable, he tells us, as between Chile and Argentina, but it was averted. Uruguay, wonderful to relate, went through the year without revolutions, and Paraguay had a *coup d'état*, which was merely abortive. What a privilege to bring a message of peace to such a region, where the battles between the states are mirrored in the perpetual and petty struggles between individuals. "Cheating and

"being cheated," says Signor Pons—"that's the rule here." Or take the encouraging Agency of Central America. There was war in 1901 at either end of it. The Columbian War in the Panama Isthmus was "emphatically one," says Mr. Castells, "between modern liberalism and the Roman Church." The republic had long been under the heels of the latter. When the Spanish friars had to leave the Philippines through Aguinaldo, their treasure provided the sinews of war, and Central American liberalism sided with the Panameños. At the other end of the Agency there was the struggle in Yucatan between the Mexican army and the Maya-speaking Indians. The army completely subjugated the Indians. "We have several cases of Scriptures waiting at Belize" for circulation among them—a very pretty parable of all our work in time of war. Indeed Señor Castells has these Central American Indians very much upon his heart, and he records as a great and joyful paradox that "in 1901 we have actually seen new agencies entering the field, which aim principally at the conversion of the aborigines."

THE AFTERMATH OF WAR IN CHINA.

But, where the effects of war in 1901 are concerned, thought turns naturally to China. Every one knows how, before the Boxer outbreak, there had been marvellous progress in our efforts to proclaim the Kingdom of God in the "Celestial Kingdom." The year before the outbreak had witnessed a circulation of 856,000 volumes, of which all but 3,000 were *sold*. Next year, the actual period of strife, it fell to 604,000, which



A TYPICAL GROUP OF CHOLOS INDIANS.

Taken at Oroya, the terminus of the Central Railway of Peru, on the banks of the Mantaro, a tributary of the Amazon. The Bible Society established last year a new Agency to include the 8,000,000 inhabitants of the Andes—Columbia, Ecuador, and Peru.

was no such *débâcle* as our little faith might have anticipated; and in 1901, when everything had to be begun all over again from the beginning, we have still a total of 431,000. Never have so many complete Chinese Bibles been circulated in a single year, and during the year the work of each quarter has largely outpaced that of the one that went before it.* “Patient waiting and gradual “reconstruction” is Mr. Bondfield’s phrase for the task of 1901, and if this can be accompanied by a distribution of 431,000 copies of the Scriptures, what may we not look for when the patience has had her perfect work and the reconstruction has completed the building? It is indeed more than clear that our friends on the spot have great hopes. They base them not unnaturally on the courage with which native Christian workers proved faithful even to death. They find that those who have survived, such as Mrs. Kuo, the aged Biblewoman of Manchuria, are “stronger “and braver through trials . . . undergone and “with a firmer faith in God’s protecting power.” They can tell of many like the Colporteurs of Shantung of whom it is written that “the world “will never know one half of the torture and the “agony of mind and body which these faithful men “of God endured in this long night of trial.” They find this fortitude exercised not only by the poorest but by well-to-do converts such as Mr. and Mrs. Sham, of Liemchau, whose persistence in opening their house to admit all who wanted to hear the

* It may be added with devout thankfulness that news has come that our issues in China during the first five months of 1902 were 515,936 copies, of which 150,000 went out in the first eight days of the year.

Message exposed them to "a good deal of danger" and persecution at the time of the riot."

Again, the whole attitude of the Chinese towards foreigners has been vitally affected by the events of recent years. It has not escaped their notice, for instance, that some of the European magnates have shown our workers conspicuous favour. Thus in Manchuria Admiral Alexieff gave Mr. Turley a free pass over the railways, while Su Teh-fa, the Colporteur, gained similar privileges from Consul Kristy and Chief Engineer Titoff. As with the Russian authorities, so with the German; indeed there was an amusing occurrence near Tsing-tau which is worth recording. A German policeman had seen Chin, a native Colporteur, vigorously commending his precious wares to a large crowd, and had come to the instant conclusion that he had caught a Boxer red-handed, with the result that Chin, who resented the imputation, was thrust into prison. But the German Chief of Police knew better and (with a desire to save his zealous subordinate's face) granted Chin what was called a "furlough." But he did better. He wrote a passport for two other Colporteurs and begged the missionary (the Rev. C. I. Voskamp) to give him some German and Chinese Gospels that he might hand them to his men. "Since then," the missionary writes, "there has been great good will towards my men; even the policemen help them in many ways. Having found that we had Bibles the officials bought thirty-two well-bound German Bibles to be put in the prison cells." Now, examples of this sort of the way in which the European officials in their midst give heed to the KING's message, while maintaining their allegiance

to their earth-born ruler, are not likely to be lost on the Chinese mind. Whatever be the reason, Mr. Bondfield's graphic pages bear testimony to a tendency to turn in interest towards the Lamb upon His Throne. "There is a great demand," writes the missionary just referred to, "for the Bible—a quite unprecedented demand for the whole Bible. Where we had to solicit purchasers for a Gospel even, now the folk come seeking the larger Book, and it is difficult to supply the demand."

Native provincial governors, Mr. Bondfield tells us, "have welcomed returning missionaries with the utmost cordiality. . . . Reports from all parts state that officials and *literati* were never more accessible to the missionary and never more eager in their inquiries about Western learning and religion." But Mr. Bondfield knows his Chinese well enough to be cautious and to bid us not be over confident. "The time has not yet come," he adds, "to say that there is a serious religious awakening or anything approaching it, but it certainly may be said that there are signs pointing to a decided movement in that direction." These he sees in the way scholars and officials visit our depôts and book-rooms, or talk to the Colporteurs and ask them into their houses for the purposes of personal inquiry. So true is it that He who "maketh wars to cease in all the world" enables us to see the results even of such horrors as war, and to be humbly thankful for them.

THE AFTERMATH OF THE EGYPTIAN CAMPAIGN.

Lastly, it may be of interest and encouragement

to turn for a moment in this connexion to a region where but a year or two since we were ourselves engaged in warlike operations against the cruelties of a hideous Muhammadan tyranny—the Egyptian Soudan. Here our Society has resumed work for two years past, with colportage centres at Omdurman and Wad Medani on the Blue Nile. The Government officials still stand to their policy of caution, and permission to sell Scriptures is compassed with difficulties. The zeal of the Colporteur must not be excessive or obtrusive, even though he be the KING's dragoman. But there is a readiness to hear the Message, and to read it in print, which helps the Colporteur to break down the reserve he is supposed to cultivate. This is especially the case with Stephanos Magar, who works round Wad Medani. "There was a certain "man from Kordofan," he says in a simplicity of idiom recalling the Master's parables, "to whom I "offered a Gospel, which, when he saw, he said, "'Is this the *Injîl*?' I answered, 'This is but one "'part of it.' Then he took the Book from me, "and looking admiringly upon it said, 'Peace be "upon it; the Book has appeared. Allah, Allah, "the Book has appeared. Peace be upon it!'" So the New Testament was his, and then came the payment. Half a dollar was what he handed to Stephanos, saying, "Take the price of this "jewel"; but Stephanos tells him that the price is only two piastres and a half. "It is no longer "mine," was the answer. This, and the still more characteristic case of some men who went off to the market with a reference Bible, for which they had paid 17 piastres, and then returned to Stephanos, saying, "Ere we depart we wish to

“see thy face once more in peace and bid thee “farewell,” are eloquent of a state of things which is leaving the bloody tyrannies and fierce struggles of recent years far behind. “In the “wilderness shall waters break out, and streams “in the desert.”

NATIONAL FEELING AND THE KINGDOM.

The promise that some day they shall not “learn war any more” is coupled in the word of the Lord to the prophets with another—that “nation shall not lift up sword against nation.” It is borne in upon those who circulate the Lord’s Message in many lands that there are various ways besides actual war in which nation may lift up sword against nation. Campaigns begotten of ignorance and misunderstanding are undertaken against us in most European countries, where the ill-disposed refuse to believe that any one would go to the expense of proclaiming the sovereignty of God, unless there is some hope of reward in the shape of aggrandisement for the particular country to which the Society belongs. I well remember a visit which I paid in the Society’s service to Rouen in 1893. The local Assumptionist paper, in order to keep the faithful from the contamination of our meeting, had a violent leading article against us. Our Agents did their work, it asserted, with two objects in view—the extension of English Empire and the spread of English commerce. In Madagascar we were plotting to capture the island, in Algeria we were promoting the sale of “les cotonnades de Manchester” to the disadvantage of French goods. The ten years

between then and now have brought little change in this respect. In Spain, says Mr. Walker, men call our Scriptures "bad," or "Anglo-sajón," as if the two meant much the same. They tell the Colporteur that he has sold his soul for a handful of English gold. Why do the English spend this money? The answer, as represented by our Colporteur's story, is "that the British have set "greedy eyes upon Andalusia, and that we "Colporteurs are spies, who go about corrupting "the patriotic sentiments of our countrymen preparatory to the land's becoming an easy prey." Across the Mediterranean we come upon the same feeling in a more bitter form. The year saw a serious rising of Arabs round Milianah in the province of Algiers. The infuriated rebels attacked the French village of Margueritte so suddenly that, from want of other cause to assign, the outbreak was credited to "the English "propagandists" and to a distribution of gunpowder by "the English Methodists." Indeed Mr. May's report shows that in Algiers a still more strained accusation was freely brought to the effect that our Bibles have leaves inserted, in which the justice of Great Britain towards the natives of India is held up to admiration. A matter like this is soon set right by the high officials of the French administration. In Tunis the opposition of the lower officials, police and *gendarmérie*, is keen, not because our Society has its headquarters in England, but because its work is religious, and all religious effort is *taboo*. Even Colporteur Kohli, who possesses the official authorisation, is frequently interfered with, and has to assert his privileges boldly. Happily Mr. May



A VIEW OF TETUAN, MOROCCO.

The Sultanate of Morocco is larger than Germany, and its seven million subjects are nearly all Muhammadans. Sixty European missionaries are at work in "this most discouraging of all lands," where, in 1901, the Bible Society sold nearly 6,000 copies of Scripture.

speaks hopefully of the more liberal character of the new Resident. And, indeed, there is every need for a hopeful attitude when it is remembered that in the face of similar difficulties the Tripoli dépôt has to announce a sale for the year of only *seven* copies of the Word. What is done, is done by the misjudged but ever persistent Colporteurs, and is done in the face of sneering opposition. "Ah, Monsieur l'Anglais," said a *curé* in the train to one of these plodding heroes, "you have well earned the money which you receive from "London"—a taunt which the man met by quietly producing his certificate of French military service. "I beg your pardon," came the *curé's* answer, "but as *only the English* distribute Bibles, you must not wonder if I have taken you for one of "them."

If this is so in a dependency like Algeria, it will be expected that it is not less so in France itself. There, as Pastor Lortsch so truly tells us, "La Patrie" has been set up as an idol in the heart of the "Nationalistes." Led by men like Drumont of the *Libre Parole*, they preach everywhere that the foreigner is the enemy, and that the helpers of our Society are "England's money-bought spies." Nay, according to an issue of *L'Eclair* in the spring of 1901, no less than fifty-three French Pastors have succumbed to this influence of "L'Or Anglais," and agreed to act the traitor to their country. Even in far Siberia Mr. Davidson notes how the South African War has fanned the embers of slumbering international passion. Victoroff, who works in Perm, was accosted by a respectably dressed man, who asked what Society he was working for; and, when the question

was answered, was told that he must surely be either a Jew or a Pole. "Nay," replied Victoroff, "I am the son of a Russian priest." "Then," said this amiable Russian, "you are a traitor to your country and a spy." Thus, in this one incident, four nationalities are set each against the other,—English and Russian and Pole and Jew. Of all the matters which need to be taken by our friends in prayer to the Throne of Grace, none is more important than a petition that the God Who is KING over all will make the nations sheathe the sword of internecine hatred and own His sway.

CHAPTER VI

OUR FOREIGN OFFICE.—PART III

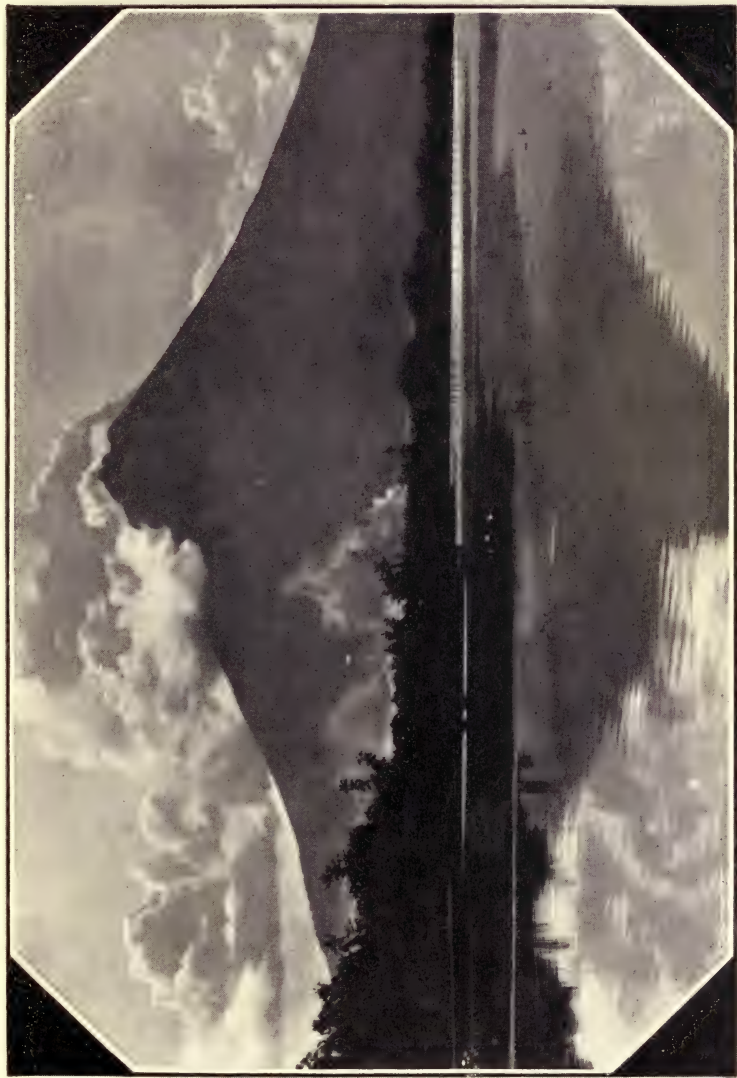
PEACE AND PROGRESS

BUT this topic of nation against nation has also, thank God, its brighter side. Recent times have witnessed a distinct drawing together in two directions. No one doubts that the two branches of the Anglo-Saxon race are peculiarly qualified to unite their voices in asserting the Kingdom of God upon earth, and in proclaiming that His Word is "the most valuable thing that this world affords." So much indeed is this the case that there are parts of the world where the American Society and our own are overlapping, and where negotiations with a view to some more business-like system have been for some time set on foot. Where we are both so eager, and where there is so much to do for God's glory elsewhere, it is a pity that any labour should be lost. We find, for instance, that the Rev. T. R. Hodgson mentions among the possible reasons for the continued decline in the sales of Scriptures in Constantinople the fact that the American Society's staff occupies the field in addition to our own. Thus the individual sales of each Colporteur show a certain shrinkage, and

it becomes obvious that some of them might be used to advantage elsewhere.

THE PHILIPPINES.

But the part of the world which at once suggests itself in this connexion is the Philippines. In that wonderful archipelago our Society has long been actively interested, and its labourers have in former times endured hardness there as good soldiers of Jesus Christ. Therefore, on the establishment of the power of the United States over the islands, we returned at once, rejoicing in the liberty that had taken the place of the old religious tyranny. Every one knows now the story of the translation work which has since then been accomplished in several of the Philippine dialects. But it was equally natural that the American Bible Society should hasten to occupy this newly-acquired field, and our agent for North Malaysia, the Rev. H. F. Miller, who unfortunately is obliged by personal reasons to leave his post, notes without a shadow of jealousy that the Americans have circulated 45,000 volumes in 1901 as against our 34,000. Indeed he feels that "both societies have been able to find full scope for all their energies, and no doubt this will continue for some time to come." Nevertheless it is well that some arrangement, some *modus operandi*, should decide whether both are to continue to circulate the Message in the Philippines. Our friends should make it a subject for prayer that the brotherly love and Christian prudence of the two societies may yet arrive at a suitable *concordat*.



MOUNT MAYON, LUZON.

One of the chief active volcanoes in the Philippines. The Bible Society has published the whole, or some part of the New Testament in five different dialects of this Archipelago, where it circulated 34,258 copies of Scripture last year.

JAPAN.

The other direction to which we instinctively turn on this subject is towards Japan, the fascinating country with which England, to the surprise of the world, has recently concluded an offensive and defensive treaty. That event must be dealt with here in its symptomatic rather than its political implications. To us the alliances even of Great Britain are of interest more as they affect the free course of the Message of the KING than as tending to strengthen our national position in the eyes of the world. We have been accustomed to think of the Japanese as eagerly assimilating Western ideas and Western habits, but maintaining an attitude of hostility to the Western people in their midst, and in the past the three Bible Societies of England, Scotland, and America, who divide the Japanese work between them, have found their efforts checked by this hostility. But the Japanese are already being persuaded that it is possible to come from the East as well as from the West and to sit down with Abraham and Isaac and Jacob in the Kingdom of God, and they are showing signs of great eagerness to possess the Book, which is the Covenant made with them and all peoples. Think what it means that the year 1901 has seen the establishment of a Women's University, with over 500 students, and with a well-known Japanese Christian, Professor Naruse, as its President. The circulation of the year in Japan is in excess of that of 1900 by 53,607 copies. True, it is possible to issue the books very cheaply, without actual loss. A Gospel can be sold at cost price for one *sen*,

which is rather less than one farthing sterling, while the whole New Testament may be had in a popular edition for eight *sen*. Here the work is divided between Commission-sellers, Japanese Colporteurs, and foreign Colporteurs. The first comprise missionaries, Japanese, and keepers of bookshops, our own bookshop in Tokyo having sold 1,739 copies in the year. The second, the Japanese Colporteurs, have been about fifty in number, and we may reckon that about twenty-three men have been at work the whole year, their total sales being 18,538 copies. The bulk of the year's achievement stands to the credit of the third agency, the foreign Colporteurs, the Rev. S. S. Snyder and Mr. A. A. Lawrence, formerly of Cambodia. The sales of these two brethren amounted to nearly 100,000 volumes, and justify our statement that the Japanese are capable of receiving the Message at the hands of heralds who hail from the Western world. Mr. Snyder especially has met with much success, as may be gathered from the fact that in Kiushiu in the one month of March he disposed by sale of 13,000 books. And his purchasers were of all classes. A farmer from a lonely steading bought a Gospel in the train, then consulted a missionary about it, and then sent his daughter to a mission school. A railway clerk who had taken a portion from Mr. Snyder at his station met him a month later with several passages marked, about which he wanted guidance. A man called at Mr. Lawrence's inn who was engaged in teaching English to the city police of Niigata. The interview ended in Mr. Lawrence being permitted to speak to the police, each of whom purchased a New Testament. It would be

easy to prolong the record. Enough has been said to show that in Japan national animosity is not to interfere with that "peace of Christ" to which English and Japanese alike are "called in one body."

"THE KINGDOM OF HEAVEN SUFFERETH
VIOLENCE."

But whatever these Blue Books that come yearly to our Foreign Office at the Bible House may show us of the harsh feelings of men towards the Messengers of the KING, they all bear record in their measure to violence of another kind, to an eager, blessed violence that is everywhere displayed as men and women press to obtain the Book of God's Kingdom. In the pleasant pastoral districts of Holstein, Kühl, our veteran Colporteur, visits the shepherds on their grassy slopes. "I spoke to one," he says, "who had no Bible, about the Good Shepherd, and he was greatly moved. He took a Bible that he might read about Him out in the meadows." Henschel, another veteran, working round Trier, in the Moselle Valley, tells of encouragement received from officers of regiments, who "are evidently of the Kaiser's opinion that a good soldier is a good Christian." Rousseau, our genial Bordeaux Colporteur, relates an interview with a *curé* of a country parish, in which the layman had the privilege of urging the priest to circulate the Gospel in his parish. The *curé* offered some objections to our translation, but finally purchased a De Sacy New Testament in order to satisfy himself about its text. At night he

returned to Rousseau's hôtel. "If you will grant me a discount, I will take a hundred, and I pledge myself to distribute them among the most isolated families of my parish." The discount was obtained, an order for another hundred soon followed, and now the *curé* bids his congregation bring their New Testaments to church at sermon time, and to follow the references which he makes. Think of this worthy vicar's antecedents and surroundings, and this is an act of "violence" by which he is helping his people to force their way into the Kingdom of God. So all the world over it is our task to meet the "violence" which opposes the Kingdom and rejects the Message with that holier forcefulness which rushes into the Kingdom and acclaims the Message. The Spanish Colporteur seizes the midday hour near a factory to ply his trade among the labourers. He is received with scoffs and threats. Some will have nothing to do with "*libros prohibidos*"; some want no more talk about Christ or God or any other power from above. But it is the Colporteur's "violence" against theirs. He sits down and reads his selected passages. A group gathers round him, getting larger from moment to moment. Any one who interrupts now comes in for rough treatment. Fifteen portions and one Bible were sold in that group, and they parted with the Colporteur as with an old friend when the whistle called them to work.

Again, we have to deal at times with those who have rebelled against the rules and laws of earthly kingdoms, and we desire to turn their violence against those kingdoms into the

happier "violence" that brings them into the Kingdom of Heaven. Signor Meille describes a visit to the *coatti*, the Italian convicts on the islands of Favignana and Ustica; for the Italian Government imitates the Roman Emperors in relegating its malefactors to the lonely beauty of the islands of the Middle Sea. "Several of the *coatti* recognised me," says Deodato of Palermo, to whom this blessed task is entrusted; "and I found with pleasure that several of them still retained the copies I had given them last year. Those who had one Gospel now asked for another." He was grieved to meet there the son of a lady whom he knew at home. The man told Deodato he had spent thirty-five years either in prison or in disgrace. Two years ago he had seen his mother in Palermo, and she had given him a Bible. But it had been stolen from him with all that he possessed, and, losing it, he seemed to lose the sound of his mother's voice. Now at sixty-two years of age he was undergoing a five years' sentence. No wonder Deodato gave him some portions and prayed with him, that he might bow down his rebellious head at the steps of the Throne of the KING. Sometimes we have to look to our workers to preach this Gospel of the Kingdom by some definite stand which they take against ferocious customs. Such an one is Giuseppe Pisano-Dessi, whom Signor Meille welcomes this year as a Sardinian Colporteur at last obtained to work in Sardinia. His step-father, it appears, with whom he was on affectionate terms, had been murdered by an unsuccessful opponent in a lawsuit. All the social laws of Sardinia required that Giuseppe should take up the blood-feud and

kill the murderer. But Giuseppe had not so learned Christ, and he succeeded in convincing his mother and his neighbours of the wickedness of the *vendetta*. Now Sardinia will know him as a herald of the Prince of Peace, and the distributor of the Message of the King of Love.

The story is much the same, however far afield men search for it. Between civilised lands such as these—France, Italy, and the like—on the one hand, and the hermit kingdom of Korea on the other, there is an undescribable contrast; but there are signs of the same “violence” towards the Heavenly Kingdom in Korea as in the rest. Mr. Burkwall, who is acting for a time as Agent at Seoul, sends two stories that illustrate this, the story of Mr. Kim, and the story of Mr. Ku. Mr. Kim Ung-su, to give him his full name, belongs to a small village some miles out from Hai-ju, the capital of Whang-Hai province. In a crowded inn his attention was caught by our Colporteur, Ye Kun-san. These two talked long into the night. Kim bought some books and took the willing Colporteur two days’ journey to his village home. After a few days’ eager work here, the Colporteur saw the result of his patient labours. Like the Ephesians in St. Paul’s time, like the Florentines in Savonarola’s, several families made a bonfire of their ancestral tablets, their fetiches, their “curious arts,” and their “vanities.” They opened a village school, and Kim became their pastor and teacher. A missionary, who visited them in the autumn—the first who had ever entered their village, and he coming, as so often happens, in the wake of the Bible Society—found the whole village joined in “a thriving, healthy church.”



A TYPICAL GROUP OF CAMBAS INDIANS.

The Cambas, or Campas, inhabit the eastern slope of the Peruvian Andes. The Bible Society's new Agency for the Republics of the Andes includes Columbia, Ecuador, and Peru.

The story of Mr. Ku is like it. He belongs to the village of No Ro Mok. He had been a Bible Society Colporteur three years before the Gospel of the Kingdom established its full sway in his heart. His work as Colporteur was now carried out with redoubled earnestness and zeal. Sixty of his neighbours in one year were induced to force their way into the Kingdom. He set himself to put down the gambling and the drunkenness that were so prevalent in No Ro Mok, and at the New Year festival he and others refused to contribute to the cost of meats offered to idols. The head man of the village opposed and persecuted, but the head man's father was himself baptized.

The past year has witnessed an important new departure in South America. After full consideration and inquiry, the Committee have decided to resume their former attempts to spread the Scriptures in the needy and neglected Republics of the Andes. A new Agency has been constituted to include the 8,000,000 inhabitants of Columbia, Ecuador, and Peru. Mr. A. R. Stark, a missionary with nine years' experience of the field, has been appointed Agent, and makes his headquarters at Callao, the port of Lima, where a modest Dépôt has now been opened. We pray God to grant His special blessing upon this fresh attempt to spread His Word in South America.

Thus the "Sword" of the Spirit becomes the "ploughshare" which breaks up the fallow land of the hearts of men, and through the strife and the stress we peer forward to catch our first glimpse of the time when it shall be said that "the harvest of the earth is ripe," not for wrath but for "mercy and truth" and "righteousness and peace."

CHAPTER VII

OUR INDIA OFFICE

THERE is no part of the world to which the idea that decides the outline of our present story applies with greater force than to India. The men of long ago had Indies and Indians here, there, and everywhere. For us to-day "India" means one vast, definite, compact territory, the possession of which goes far by itself to give England her high place among the nations of the world. The most picturesque and important moments in the history of the last hundred years have been connected with the public assertion of the British "Raj" over India, and soon after these lines are in the hands of our friends in the Dependency one more such solemn occasion will no doubt have been added to the series in the shape of the Durbar at which King Edward VII. will be proclaimed "Emperor of India" in the presence of the "great estates" of that country, and—it has been more than hinted—in the presence of the heir to the throne. Moreover, India is a country where chief and native alike are alive to the influence of pomp and pageantry as part of the *apparatus* of kingship, and it is at present governed by a Viceroy who adds to great personal ability a readiness to adopt such outward dignity and state-

liness as will remind the subject races whose they are in an earthly sense and whom they serve. It is all the more happy and blessed a thing for India when this far-off ruler stands to these millions, as the late Queen did, as the embodiment—we quote from the report of the Calcutta Auxiliary—of “all that was tenderest and most loving in human nature,” so that “in many a zenana bitter tears have been shed at the loss of the great Maharani, at once so powerful and so gracious.”

THE DAYS OF “JOHN COMPANY.”

But the memory of the Bible Society goes back before the birth of Queen Victoria to a time when the majesty of England was represented in India by “John Company” and the Governors-General. English administration had periods, anterior to the founding of our Society, when, as far as the Kingdom of God is concerned, India lay under the blight of a darkness that might be felt. It was not merely that the message was not delivered to the natives; it was largely disregarded by the English themselves. “It must happen,” wrote a military chaplain of the eighteenth century, “that many persons have left England at an early age, and resided in India for twenty or thirty years, without once having heard Divine service till their return,” and Lord Teignmouth, the Governor-General and afterwards our first President, reported in 1795 that “our clergy in Bengal, with some exceptions, are not respectable characters.” It is of course true, as Dr. George Smith has told us in his “Conversion of India” (p. 94), that “all this time and up to the close of the eighteenth

“century, when Wellesley became Governor-General, the East India Company had been laying the foundations of an Empire amid the “chaotic ruins of Aurangzeb’s.” But to us the close of that eighteenth century is fragrant with the death of Schwartz and with the arrival at Serampore of Carey, Marshman, and Ward, the latter declaring that “with a Bible and a press “posterity will see that a missionary will not “labour in vain even in India.”

Now our story deals not with the establishment in India of a just and stable civil administration, which will prolong life instead of destroying it, which will stamp out plague instead of propagating it, which will meet famine fairly in the face instead of cowering before it, but with setting up over the hearts and souls of India’s millions the sway of the Lord the KING. British rule has put a stop in large measure to wars within India’s borders, and human life is not squandered under the *Pax Britannica* as it was in the inter-tribal feuds of the old days. But the Hindu needs to be asked “What is your life?” and he needs the Bible to give him the answer. We have introduced laws of health and sanitation, but the Hindu needs telling that to be “clean every whit” he must bathe in that fountain of forgiveness to which the Bible points the way. We have shown them that the direst famine is not beyond the ingenuity of determined humanity to cope with in some degree, but the Hindu needs to be pointed to that more spiritual sustenance which consists of “every “word that proceedeth out of the mouth of “God.”

THE INDIAN AUXILIARIES.

Therefore in the distant days of "John Company," when much of this remedial if temporal improvement was still far ahead, there were established in India certain agencies connected with the British and Foreign Bible Society. The most venerable of these, the Calcutta Auxiliary Bible Society, founded—largely as the result of Henry Martyn's famous New Year's Day sermon in the Old Church, Calcutta—in February, 1811, was reported at the time to be established "on the plan of the British and Foreign Bible Society, in aid of its operations as directed to Hindoostan." But work had then already been carried on by a "corresponding committee," which had been invited to co-operate with the London Committee by a resolution of the latter, dated July 23, 1804, in the fifth month of our Society's existence. The London friends trusted to the judgment of the friends in India, while the latter relied on financial support from home, and very regularly and generously it was given. But India was too colossal for one "corresponding committee" or one Auxiliary. So the Calcutta Society's formation was followed at no great distance of time by that of the Colombo, the Bombay, the Madras, the Bangalore, the North India, the Panjab Auxiliaries, and the like. And to-day, when we are asked for a story of a year's work in India, we give it by a study of the reports of these various auxiliary societies. This story will be placed in the hands of thousands of subscribers to Auxiliaries in England. Let them think of these Auxiliaries in India as constituted much in the same way as their own; indeed, it

was a letter from Lord Teignmouth to the Rev. D. Brown, of Calcutta, describing the rapid formation of the English Auxiliaries which, as Mr. Brown said in his reply, “gave decision and triumph to “our operations” in forming Indian Auxiliaries. From then till now—and God grant it may long remain so—the Indian and the English Auxiliaries have marched side by side.

THEIR CONSTITUTION.

They appoint their own committees, they fix their own anniversaries, they conduct their own operations, they have their own sets of rules. “This “Society”—so their first law generally runs—“shall “be called the —— Auxiliary Bible Society, and its “object shall be to co-operate with the British and “Foreign Bible Society in the preparation and “circulation of the Holy Scriptures without note or “comment in the languages and dialects” current in such and such a district. They do indeed ask the Parent Committee to help them to find a secretary, and, not infrequently, home Auxiliaries ask the District Secretary as the representative of headquarters to do the same for them. But there perhaps the resemblance between an Indian and an English Auxiliary may be said to end. With some notable exceptions the Auxiliaries in the West are engaged in the collecting of funds; whereas the brethren in the East are spending their proportion of what we here collect; for though they are always gathering local contributions, “their country is nourished by the “King’s country.” And, to prove that the faithful in India are not unmindful of the blessedness of



CHOWRINGHI, CALCUTTA, FROM THE OCHTERLONG MONUMENT.

The white asterisk () shows the entrance to the Calcutta Bible House.
Last year the Bible Society circulated in India 373,000 copies of Scripture – the highest total ever recorded.*

giving the Word as well as of receiving it, we need only mention the case of the C. M. S. Native Church Council in the Rajmahal District of Santalia, to which reference is made in the Calcutta report. The local secretary put together his own "popular report" of the Society's work in general, translated it into Santali, and distributed it to the preachers in his district. Then, for all the world as if they were in Surrey instead of Santalia, they held "a Bible Sunday," with offertories in all their congregations, and out of their poverty they contributed Rs. 71-7.

Therefore in regard to these Indian Auxiliaries we are dealing with picked bodies of earnest Christians, native and British, who are banded together in the various provinces and districts, in order that those who now submit, so gladly and so much to the promotion of their peace and prosperity, to the rule of King Edward VII. and his many representatives, may learn that there is "another KING, one Jesus."

THEIR METHODS.

Now a word or two as to the methods of these Auxiliaries. We find in the reports of each that they have first an advisory or executive committee, where "every clergyman or other minister who is "a member of the Society shall be entitled to attend "and vote." Look down the list of these names and you will see judges and civil servants, and native professors, and military officers, and native Bahadurs, as well as clergy and laity, native and foreign. All that is characteristic of Indian official and social life is found on these boards. Again, in

each Auxiliary there are also Translation and Revision Committees dealing with the great or the lesser dialects of each territory. The Kanarese Revision Committee, little discouraged by the fact that it has been at work since 1890, held eighty-seven meetings in the last year, while the organisation of the Jaffna Auxiliary may be guessed from the fact of its having a Business Committee, a Translation Committee, and a Dépôt Committee, as well as a General Committee. The Calcutta Auxiliary, which naturally deplures the inability of Mr. Crayden Edmunds to return to the task for which he had shown such high qualifications, tells us of editorial work accomplished during the year in Assami, Bengali, Mondari, Nepali, Oriya, Santali, and Tibetan.

COLPORTAGE.

The methods of distribution are necessarily adapted to local conditions. What will suit Brussels or Buenos Aires is not certain to meet the needs of Bombay. There is colportage in the one as in the others. For instance, the North India Bible Society has a list of 65 Colporteurs, of whom 46 were at work all through the year, and it is thankworthy that 21 of these 46 have sold over 1,000 copies each, where five years ago only six reached that figure, and now there are six who have rounded the total of 1,500 copies and upwards. In India as in Russia we find railways assisting the work; there is a railway Colporteur on the "North Western" line for whom the Panjab Auxiliary receives a free pass for the man and two boxes of books. In the Bombay Presidency the thirteen

Colporteurs sold 29,442 copies of the Scriptures. Rutnaker Powar, of Roha in the Konkan, had a total of 9,260 volumes and was followed hard after by the Surat Colporteur with 8,505 volumes. But there is a local "difference of administration" in this respect. The Society has for some years been urging on missionaries to regard colportage as part of their work, granting special facilities for that purpose, and the missionaries are nothing loth. Thus the Jaffna report notes that the colportage method which "gives the best results so far as "distribution is concerned, is undoubtedly that of "groups of voluntary workers, giving a week or "fortnight to this work, and going in large numbers." Again, "the Bengali," our Calcutta friends remind us, "is a timid and a home-loving man as a rule, and "it seems almost impossible to get Colporteurs to go "far afield, as they do in China and on the Continent." Therefore the missionaries find it best in many cases to organise the selling of the Scriptures through their preachers and catechists, and they give an instance which shows the need of such work being done through a mission rather than through a wandering pedlar of these precious wares, here to-day and gone to-morrow. A missionary tells of a Pundit of a village school who was found giving Bible lessons, out of a copy of the Word which he had bought, to an "old boy" who had himself become Pundit of another village *patshala*. This scholar Pundit was so impressed that he asked the missionary to arrange for Scripture teaching in his school by a mission agent. Still here and there we come upon simple incidents which show that the Colporteur in India is the same as his brethren all the world over. Joseph, the Rangoon

Colporteur, tells how a man came up to him in Pazundaung, saying, "I learned about Christianity when I was young. My parents believed, but are now dead." Joseph took St. John's Gospel and read to him about Nicodemus. "He heard with great joy and bought that very book." And we place beside this the incident of a young Nicodemus in the person of a Burmese boy of Mandalay. The Ponna women in his quarter had been frustrating the Colporteur's work by urging that their gods would leave their houses if these books were found in them. But the youngster ran after the Colporteur to make a purchase, though, as he said, his parents would punish him for it.

BOOK DEPÔTS.

Next to colportage and to distribution through missionary agents comes the method of book-depôts. The Calcutta Auxiliary reports that these succeed best, as might be expected, in places where there is a continuous come and go of fresh people, for instance in sub-divisional towns where there are law-courts, at educational and railway centres, and on lines of pilgrim traffic; and there are instances which give hope that in a year or two the Depôt may be able to dispense with the Society's aid and flourish independently under some capable Christian business man. The work of the central Depôt in Bombay has been markedly successful, the sales for 1901 being 35,988, as against 18,580 for 1900. Indeed, Mr. Douglas Green's verdict is that "for many years past the Scriptures have not been bought so freely and fearlessly by the people." Lastly

the record of the Panjab Auxiliary speaks of the Quetta Depôt as "a useful place for meeting "inquirers." A young and well-educated Muhammadan, a Government clerk, who was first met with at this depôt, subsequently visited Mr. Ball daily to study the Greek Testament. An Arab in course of conversation said he had the *Taûret* and the *Injîl* (the Old and New Testaments) and knew they showed the right way better than the Koran, but feared the consequences of open confession.

HOPEFUL SIGNS.

The infinitely momentous work of the Bible-women will be dealt with elsewhere, and it must suffice to add that the total circulation in India for 1901 is the highest on record, namely 576,000 copies. It is open to any one to ask, What are they among so many? But the observant and thankful onlooker sees here an unmistakable sign that, with the permanent establishment of good civil administration, God is minded even at this time to "restore the Kingdom" to India—that Kingdom which is "within you." We may see the grounds for this hope in the outspoken declarations of high Government officials that such work as ours is worthy of their personal sympathy and interest, rather than of the cold disdain or heated opposition that was met with in similar quarters in former days. A man may have his part now in the earthly "Raj" without placing obstacles in the path of the heavenly. "Education," said Sir Andrew Wingate, at Calcutta—"education must come with the quickening power of the revelation of a Divine

“Love,” while Mr. Raleigh, who, as the “Legal Member of the Viceregal Council,” should know whereof he affirms, followed this up on the same occasion by a bold statement that “without breaking any law, or giving any just cause of offence, we may commend the Bible to the people of India as a book in which they may find, as many generations have found before them, words of hope and comfort, a book which will bring them into the presence of a Teacher admitted, even by those who deny His claim on their allegiance, to be a wise and holy Man.” Once more, as we pass upward in the scale of Indian administration, it may be noticed with satisfaction that the present Viceroy has said that the best work of Englishmen in India is “sustained by a Christian ideal.”

But our confidence of hope for India must after all be founded not merely on the active sympathy of the ruling class but on the readiness of the governed to receive the Message and pass it on. Of this also the reports of this year do not lack evidence. Take the case of Lala Harnam Das, assistant surgeon, who has lately published in Lahore a tract entitled *Precepts from Holy Bible*. True his purpose is with passages that lead chiefly to moral and material progress, and therefore his quotations are in the majority of cases from the Old Testament, and mainly from the Sapiential books (Proverbs, Ecclesiastes, and the like), and from the Sermon on the Mount, and the General Epistle of St. James in the New Testament; but even so, the fact shows how ready non-Christian readers are to realise the value of Bible teaching. Again, the writer of the

Panjab report tells us of a conversation in the train between himself and a pleader. The latter stated that, being impressed with the prevalence in the law courts of bribery and perjury, he had himself printed pertinent extracts from the Sermon on the Mount (Urdu and English in parallel columns) and was in the habit of presenting these slips to his clients, with the result that "at any rate they don't bring me fraudulent "cases." The same report mentions, on the authority of one of his colleagues on the bench, that the late Justice Ranade, one of the most eminent men in the Bombay Presidency, was accustomed to teach his wife English by reading the New Testament with her, while it is well known that he himself loved the Book and read it in his dying hours. Let him be our closing example of how India, obedient to the behests of the human king, is slowly owning obedience also to Him "Who is the blessed and only "Potentate, the KING of kings and LORD of "lords."

CHAPTER VIII

OUR COLONIAL OFFICE

It is acknowledged on all sides, it has indeed been felt to be the great triumph of these last two years of stress and slaughter—that England has awoke to the fact of her great Empire. She has found that wherever she has colonies there she has Britons ready to consider her cause their cause, and to vie with her in making sacrifices to maintain that cause. But what it has cost England a grievous struggle to realise, the Bible Society has known by a happy experience these many years. It has been characteristic of the Christian Briton, as he emigrates, to maintain that interest in the circulation of the Holy Scriptures which he was used to find at home. Living and prospering under the protection of the little island kingdom to which his thoughts go fondly back, he has not forgotten that there is a spiritual loyalty due to the Heavenly Kingdom, or that the Heavenly KING has been pleased to make His will known through the medium of a Book. He realises also that what he has been taught is the property and the due of all mankind, whatever may be the cost of teaching them the lesson. Nor is it wonderful that our colonial brethren should have made up their minds long



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IN THE AUSTRALIAN BUSH.

The Bible Society's Auxiliaries and Branches in the Commonwealth of Australia contributed £1,411 to its funds last year.

ago that this work can be done most completely and most systematically in federation with the Society in the old country, in the old capital, in the street that bears the old Queen's name.

Thus year by year our Colonial Office receives in its pigeon-holes the reports of Auxiliaries and Branches in Greater Britain, which are so numerous that the mere lists of the places and officers occupies some thirty-five pages of the large Annual Report, allowing but one line for each place. There is indeed in these documents not much which can add interest to a popular story such as is here attempted. What is of more practical consequence is that each Auxiliary, Australasian, North American, South African (for with the return of peace the latter will joyfully resume their interrupted work), is composed of men and women engaged in providing the "sinews of war" for the extension of the Kingdom and the equipment of all men with "the sword of the Spirit."

COLONIAL BIBLE MEETINGS.

These reports testify that here and there and everywhere under the British flag there are annual meetings held, with varying attendances it is true, but with unquenched zeal; that clergy and ministers and laymen of all denominations meet on what we at home rejoice to call "a common platform"; that balance-sheets are submitted showing "the amount remitted to the Parent Society"; and that resolutions are proposed and seconded and put to the meeting with the same strenuous formality which marks similar proceedings here in England. Take for instance the sixty-

eighth annual meeting of the Quebec Auxiliary, with its "common platform," not only of Churchmen and Nonconformists, but of Britons and Frenchmen, where they sing one moment—

"The Lord is KING,"

and at another—

"J'ai soif de ta présence,
Divin Chef de ma foi."

All these varied elements, living at unity under the flag of the old country, proclaim that still they seek another Kingdom, that is, an heavenly, and therefore draw up their precise and formal resolution, with its preamble, and its consequence, and its corollary, that the Bible Society is of untold use in helping men and women to have this heavenly Kingdom always before their eyes. This particular resolution is worth recording at length as a specimen of those congratulations and good wishes which are yearly forwarded to our Colonial Office and are here publicly acknowledged with gratitude:—

Whereas: One hundred years ago a few earnest, anxious Christian men met in the City of London in a quiet way to consider the need of a co-operative effort of Evangelical Christians to provide the Scriptures in other than the English language and at the lowest possible cost.

And whereas: The British and Foreign Bible Society is the result, and its Committee

are at present planning for a fit celebration in 1904 of its Centenary.

Be it resolved: That we, as an Auxiliary, gratefully recognise the good hand of God in the Society's marvellous work as a great missionary agency, and that we pledge ourselves to do what we can to make the Centenary movement a success.

And be it further resolved: That we thankfully acknowledge the Parent Society's, and also the Upper Canada Bible Society's, interest in and generous support of the work of Bible distribution in our own beloved Province of Quebec.

It is no wonder that, with a resolution before it of such thoroughness, the meeting was "one of the "most successful anniversaries in the history of the "Society;" yet it is only an example of hundreds. So it will be well to inquire what reasons there are for the tenacity with which these Britons beyond the seas cling to the old Society at home.

OUR WORK FOR THEM.

And the first undoubtedly is a sense of personal gratitude, such as finds expression in the "rider" to the above resolution. They know, perhaps, that the Bible Society's work in their midst began with the beginning of their existence as a dependency of the Crown. Thus the South African Auxiliary looks back to the very first year of the history of Cape Colony, the year 1806, when the Cape was occupied by a British force under Sir David Baird, as the time when the Bible Society started

its work there, by sending out supplies of Scriptures for "the British settlers, soldiers, and colonists." Henry Martyn, who was on the spot at the time, wrote in his journal on the 10th of January, 1806, "About five the Commodore fired a gun, which "was instantly answered by all the men-of-war. "On looking out for the cause we saw the British "flag flying on the Dutch fort. . . . I prayed that "the capture of the Cape might be ordered to the "advancement of Christ's Kingdom; and that "England, whilst she sent the thunder of her arms "to the distant regions of the globe, might not "remain proud and ungodly at home, but might "show herself great indeed by sending forth the "ministers of her Church to diffuse the Gospel of "peace." The report of the New South Wales Auxiliary for 1900 is the eighty-fourth of its series, for it was founded in 1817—the late Dean of Sydney, whose death is reported in *The Times* of the day on which these words were written (June 16, 1902), being a child of seven at the time and having been named after Governor Macquarie, who presided on the occasion. But the Parent Society had begun its work for "Sydney, in Port Jackson," as John Owen describes the famous city, in 1806, and at the inaugural meeting the Governor acknowledged the receipt of 4,000 Bibles and Testaments sent out for the use of colonists, "which," he added, "they "stood greatly in need of and will be most thankful "to receive on any terms."

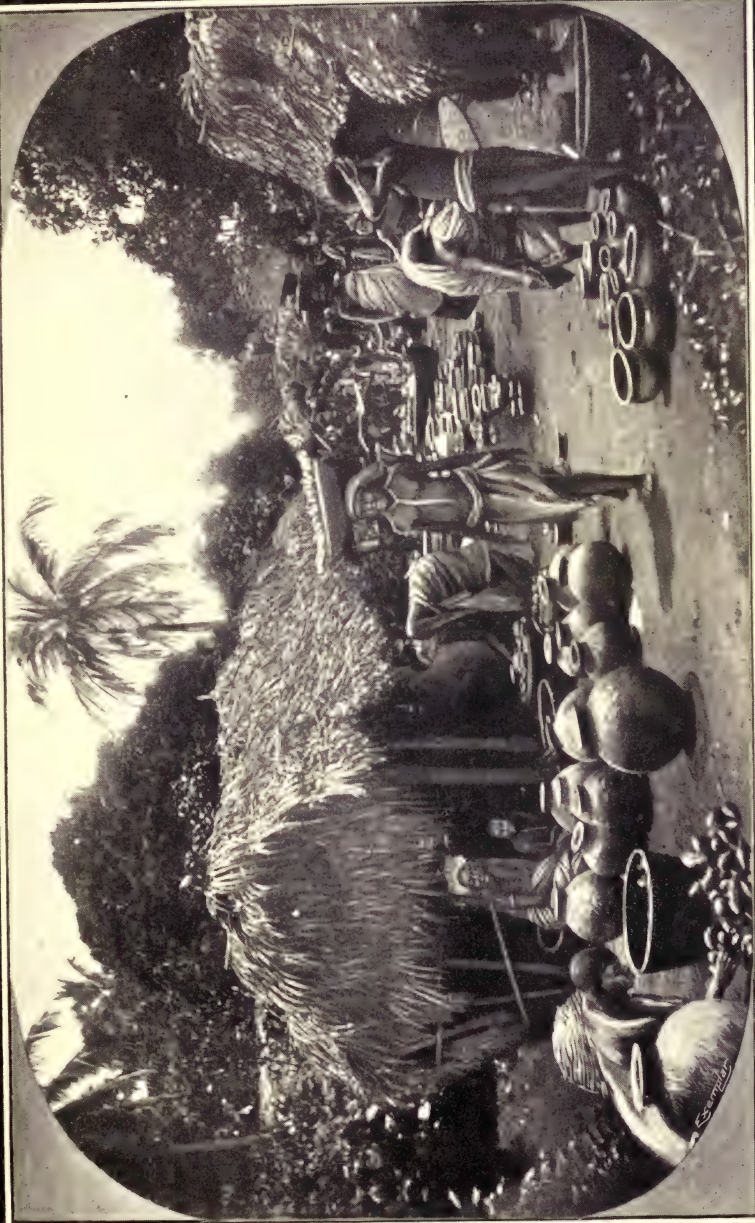
THEIR WORK FOR US.

Secondly, the Colonials have an emphatic sense of the greatness of the work of the Society all over

the world, and a corresponding desire to have at least some monetary part in it. In September, 1809, Governor Collins, of Van Diemen's Land, took "the earliest opportunity in my power of "acknowledging the receipt on the 28th ultimo "of your [the Rev. John Owen's] letter of the "4th of June, 1807,"—for John Owen did not have a holiday even on King George III.'s birthday, but had written to express the Committee's intention of helping Van Diemen's Land. To-day the southern branch of the Tasmanian Auxiliary is as well organised as any at home. The streets of Hobart are portioned out among thirteen collectors, its suburbs among three, and its country districts among twenty-nine, with the result that a sum of £156 was collected last year, and the Society received a total remittance of £266 for its general work. New Zealand is being well organised, under the guidance of the Rev. F. H. Spencer. The treasurer of the South Australian Auxiliary has obvious pleasure in telling his friends there that "the finances are in a healthy and prosperous "condition," because he has been enabled to send home £400, "thus doubling the amount that was "sent last year." In South Africa, where the free contribution had been on an average £1,000 a year till the outbreak of hostilities, there has recently been a natural falling off, but any one can guess the efforts that must have been put forward to save that falling-off last year from exceeding 50 per cent. The South African Auxiliary has, indeed, seen in the extremity a fresh opportunity, and has increased its number of lady collectors.

Thirdly, there is no doubt that the Colonies gain a stimulus to their own devotion to the Word

of God from the mere process of holding Bible Society meetings. Where we have our own Agents at work, as in the West Indies, the West Coast of Africa, and the like, a large part of their time and energies are taken up with attending such meetings, and giving not merely a local but a world-wide view of the progress of God's Kingdom as implied in the spread of His Message. The Rev. G. O. Heath, of Jamaica, has indeed little else to report, but one must reckon up the extent of his travels to realise how much that "little" comes to. Mr. Broome P. Smith's story of West Africa is a record of truly Pauline activity by sea and river and land. It gives a graphic *résumé* of the various missionary agencies of the Gold Coast and the Niger and the Congo. He is most grateful for the kind reception he has received in many stations, but, if we could have the story from the side of his hosts and their native congregations, we should doubtless find that everywhere he has been enabled to leave a blessing behind him in happy memories of what he could tell of the advance of the Bible over the surface of the world. He also has the further satisfaction of stirring up the work of translation, which still has much before it on the West Coast. So important is this privilege of holding Bible Society meetings considered in some colonies, that they have their own organising secretary giving himself wholly to it. This is particularly the case with what is called the "Victoria 'Auxiliaries' Union," which has sent in its seventh annual report. There are now seventeen of these banded Auxiliaries under the care of Mr. F. G. Darley; each Auxiliary has its *posse*



THE POTTERY MARKET, PORTO NOVO, WEST AFRICA.

The seat of Government of the French Colony of Dahomey is Porto Novo, with about 50,000 inhabitants. The Bible Society publishes the New Testament and parts of the Old in Popo for the Wesleyan Mission, which has been established in Dahomey for more than forty years.

of Branches, and sermons or lectures are delivered in each, while no opportunity is lost of adding to the number. On the other hand, in South Australia the Committee have had the assistance of a dozen friends (ministers and laymen), each of whom has taken during the year a prescribed district and informed its various towns and settlements about the operations of the Society.

THEIR WORK FOR THEIR NEIGHBOURS.

Lastly, there are some of our Colonial Auxiliaries which are privileged to take an active personal part in the translation and printing of the Scriptures for the heathen near them, and in organising the distribution of copies among them. The Victoria friends justly claim that, when the Melbourne Auxiliary has spent £33 in printing 1,500 copies of the Gospel according to St. John for the natives of Santo, New Hebrides, this "is really a contribution to the Society's funds as much as if the Union had received it for transmission to London, for we act for the Society when we undertake such liabilities." "We should have remitted more to the Parent Society," say the friends in New South Wales, "but we shall shortly be called upon to pay on its behalf from £400 to £500 for the Erromanga New Testament, which is not quite finished," and the like. "We are now," they proceed, "printing 2,000 copies of the New Testament in the New Britain language . . . also 500 copies of the Gospel by St. John in Maloese for the New Hebrides." It is the same eagerness, finding a different outlet, which inspires the British Guiana Auxiliary. Demerara and Esse-

quibo have a large East Indian population, and the local friends are anxious to have some colportage afoot among them. So they have put themselves into communication with Mr. Wynkoop and the North India Auxiliary. A suitable man was found, but difficulties arose with the emigration department at Calcutta. However, the British Guiana brethren are not likely to be daunted. Their European Colporteur, thanks to the generosity of the Sprostons Company and the Demerara Railway Company, has passes which take him free "wherever steamer, launch, or locomotive "now go in our two countries," and excellent use he makes of the privilege. It is impossible to forecast what varied needs the "expansion of England" will bring to the Bible Society's notice. One such need has been created on the Gold Coast by the recent rise into activity of what "the City" calls the "Jungle Market." Vast mining operations are being set on foot in Akim and Ashanti, calling for some system of colportage among the miners as soon as the great expense of transit up country can be faced. Away on the other side of the continent that is no longer "dark," the Uganda Railway is causing the rapid growth of considerable towns. Mr. Cooper, of Alexandria, visited Naorobi and Kikuyu in the course of the year, and was astonished, as every one is, to hear of a new African town, 340 miles up country, with a population of 8,000, of whom 200 are English and 800 Eurasians, 3,000 Indians and Goanese, and the rest natives of various African tribes. Technically, this is not an English colony, but it has all the elements of one. A resident English chaplain has been appointed, and our Society dare not neglect

to occupy it with some sort of Scripture-distributing machinery. We shall soon hear of a Naorobi Auxiliary of the British and Foreign Bible Society, with prominent local Englishmen as its officers, and with a due admixture of native Christians on its committee.

There is indeed a spirit of Christian co-operation abroad in these colonies of ours—a sort of missionary Zollverein—which fills us with high hopes of what this British Empire may yet be permitted to do in the service of the Divine Overlord of all earth's empires. Even for Malta, “this priest-ridden island,” as Mr. Cooper so truly calls it, in whose depôt in the Palace Square, Valetta, *three* copies of the Scriptures in the vernacular were purchased during the year—even for Malta there is the chance of an awakening to the liberty of the Gospel. So our Colonial Office becomes vocal with the glad truth that

“The sun that bids us rest is waking
Our brethren 'neath the Western sky,
And hour by hour fresh lips are making
Thy wondrous doings heard on high.

So be it, Lord; Thy throne shall never
Like earth's proud empires pass away;
But stand, and rule, and grow for ever,
Till all Thy creatures own Thy sway.”

CHAPTER IX

OUR EDUCATION DEPARTMENT

THE extension of God's Empire is associated by our blessed Lord with the work of a new and nobler class of "scribes," who have been "made "disciples to the kingdom of heaven." These are said to be like householders bringing forth out of their treasure "things new and old." In other words the extension will depend largely on the zeal and the judgment with which we Christians persevere in the work of instruction. Standing far apart from all those questions of controversy that unhappily divide us, here and in many of the Colonies, as to the proper system by which our young scribes should be "made disciples to "the kingdom of heaven," the Bible Society still takes as its motto, "Educate, Educate, Educate." Its Committee, without question of title or emoluments, feel that there is much in common between their work and that of "My Lords " at Whitehall. If there is advantage, as we all admit, in the reduction (almost to vanishing point) of illiteracy in Great Britain, there is a spiritual profit of vastly greater extent in the success of measures taken in faith to spread the knowledge of God's Word among all nations.

EDITORIAL.

And we have to deal with "illiteracy" in various forms. There is a national or tribal illiteracy which shows itself in the absence of any written or printed documents in the language and of any script in which to write them. All through its history, wherever opportunity arose, the Society has been going to nations here and to tribes there, saying, "This language of yours is "God's gift, and is to be used to His glory. He "is its Alpha and its Omega, its beginning and "its ending. He desires that your children "should lisp His name in this language which "has so often been misused in unholy speech. "It is our privilege to receive, from those who "have preached the Gospel to you, a portion of "Holy Scripture translated into your language "and to print it and provide it for your education "unto the Kingdom." It will not be contested that this tends even in a secular sense to the instruction of the tribe. To possess for the first time in its history a printed sentence in what has hitherto been but a spoken *patois*, must send something of a thrill through the most phlegmatic of tribes. But, as this translation work is never accomplished without native help, and seldom without there being a Christian congregation in the tribe ready to welcome the books, the excitement is generally intense as the people settle down to the process of learning to read. Their education has begun, and begun with the Gospel of Jesus Christ.

But this is not all the education which arises out of our Editorial Department. It is sometimes

as hard to get rid of a version that is too old as it is to produce one that is quite new. You cannot expect to find “scribes” being “made disciples to the kingdom of heaven,” unless the version of the Scriptures current and recognised in the nation is in the modern form of the language which the nation speaks. It is in this way that “My Lords” of Queen Victoria Street—who are in this case the Editorial Committee—are taking their blessed part in the education of ancient peoples as well as of the tribes of yesterday. Think how in the dominions of the Czar, without a word of disrespect, still less of contempt, for the venerable Slavonic version, it has been ours to circulate the Scriptures in Russ. It is a glorious privilege to have brought out in 1901 for the first time the Books of Psalms and the Acts in Chuvash, and to have in the press the Old Testament in Ruthen for a people numbering some millions in Austria and Russia ; but it is quite as great a privilege to have been able to circulate in Russia some 70,000 copies in which the old Slavonic and the new Russ are printed side by side.

THE OLD AND THE NEW IN GREECE.

So we come to that vexed question which occupies so large a space in the interest and the matter of the Rev. T. R. Hodgson’s report of the year’s work in Turkey and Greece, namely the recent troubles in Athens in regard to the language in which the New Testament may be read by the Greek. Up to this year our Greek circulation, especially of our modern Greek version,



THE ARCHBISHOP OF ABYSSINIA.

The Mutran, or chief ecclesiastic of the Abyssinian Church, on his return from an Easter pilgrimage to Jerusalem, has undertaken to carry home 500 Ethiopic New Testaments, granted by the Bible Society in 1902, for distribution by the Emperor Menelik.

has been advancing ever since the Græco-Turkish war by leaps and bounds. Now there is a setback on the year of some 1,200 copies in this version alone, which has been steadily in use since 1845, and has proved acceptable to all classes of the Greek-speaking race both in Greece and outside it. We have indeed circulated altogether nearly a million copies of it. Nor were the recent disturbances directed against our Society. "Even during the reign of terror in Athens," says Mr. Hodgson, "our Depôt in that city, conspicuous to all, was left severely alone." This is not the place to apportion the blame for that grievous outbreak between the students and the Synod, between politicians and patriarchs. It is strange that in "the still-vexed" island of Crete, as was found during a recent tour, there should be "four of the Bishops, all of them young men, liberal in their views, and consequently "friends of the Bible," some of whom greatly facilitate the work of the Colporteurs by placing their official seal on specimen copies of the Scriptures; and yet that in Athens, where Socrates died in the cause of religious freedom, and where in St. Paul's day men "spent their time in nothing "else, but either to tell or hear some *new* thing," there should be a conspiracy in high places to "authorise" ancient Greek because it is old and to put a ban on modern Greek because it is new. The scribe who is "made a disciple to the kingdom of heaven," must bring out of his treasures things new as well as things old. It is part of the Education Policy of the Bible Society's Government to strive for this principle.

Moreover, in regard to our version in ancient

Greek, the year 1901 saw a determined effort on our part to practice what we preach. It has been felt that we have been too long wedded to the venerable *Textus Receptus*, and one of the happiest of the Centenary proposals has taken shape in the commission given to Professor Nestle, the eminent New Testament scholar, to prepare us a Greek text, which shall represent what is best and most sober in the results of modern textual criticism. In this matter the Committee had the countenance and encouragement of Bishops Ellicott and Westcott, and felt that they wanted none better from any of the sons of men.

THE EDUCATION OF THE COMMITTEE.

Thirdly, it must not be forgotten that in this process of Education, which is characteristic of our editorial work, the Committee are undoubtedly educating themselves and so becoming year by year more capable of fulfilling their most honourable task. In the year ending March 31, 1902, they had before them matters dealing with versions of the Scriptures in no less than 151 languages and dialects. Of these, 33 belong to Europe; 55 to Asia; 43 to Africa; 6 to America; and 14 to Oceania. A German Bible has been issued for the first time in Latin characters. But on the other hand we cannot get permission to circulate a version in the Albanian character, though our Colporteurs report much encouragement received in the midst of their difficulties; such, for instance, as the advice of an Albanian Orthodox priest to his flock—"Sell every other book you have and buy 'this, which every Christian ought to possess."

Again, Mr. C. E. G. Tisdall's record of his work as our Agent in Persia ends up with a disquieting announcement that by a recent law the Persian Government has prohibited the Scriptures in Persian from entering the country. There is more than enough in his story, in the way of signs that favour is being shown to our men by those in authority, to justify Mr. Tisdall in urging that this prohibition is tantamount to a proof that progress is being made. Here is the nephew of a Governor who openly expresses a wish that "Persia would fall into the hands of some Christian power, so that there would be freedom of religion in the country." Here again is another Governor receiving the Colporteur "with great honour," buying of "each kind of our books," supplying "all food for ourselves and horses," and paying a price far in excess of what the books need cost him. Here again is a "Royal Highness," of whom the Colporteur says, "it very often happens that when a person wishes to oppose us, he is immediately warned by others to beware lest the Prince should hear of it." Yet the Government will not have the Persian language used for the circulation of the Scriptures. But enough has been said to show that these successes and failures are part of the process by which the Editorial Committee are trained for their honourable work; and, if they receive education, what shall we say of the local translation committees attached to our Agencies and Auxiliaries all over the world? How much education is involved in those great revisions which for years have been plodding their patient and ponderous way in the East; such as the Sinhali work with which the new Metropolitan of India

will 'not cease his noble connection now that he passes from Colombo to Calcutta? Somehow, at whatever cost of pains and of money (for no less than £4,000 was paid to translators, revisers, and proof-readers, in 1901), the "scribes" are being "made disciples to the kingdom."

BIBLEWOMEN.

It would be difficult to prove that any department of Bible Society work is intrinsically greater than another. We must leave such distinctions to God's arbitrament. Yet there are many who, if the matter were put to the vote, would hold up their hand for the Biblewomen. They know that the women of the East, and of some other parts, live secluded and even silly lives through no fault of their own. You cannot interest them in civic or national affairs, and so lead them on to contemplate their privileges as denizens of the City of God, and as subjects of the Kingdom of Heaven. All such thoughts and experience of affairs have been kept out of their lives. Yet these are the mothers of the next generation, whose character and ambitions they cannot but fashion for good or for evil. So again our Society lifts its banner with the token "Educate, Educate, Educate." The women must be taught out of the simple truths of the Gospel that the Heavenly Kingdom claims their allegiance to the Lamb upon His throne; and, as this claim may vanish from their minds when the Biblewoman has left them, it is best that they should be taught to read for themselves. This, then, in a few words, is the Biblewomen's work of education, and it is develop-



BIBLE SELLING ON THE PAHANG RIVER, MALAY PENINSULA.

ing surely year by year. In 1901 we had 621 native Christian women at work in Asia, an increase of 5 on the year before. The outbreak in China somewhat affected the numerical results of their activity, but our Society need not be ashamed to report that it has been the means of having God's Word read each week to 36,790 women, and that 2,537 have been taught to read; while the circulation of Scriptures in this connection has reached 23,316 copies--an increase of 478 on the year before. The cost of this branch of our work for the year was £4,040. It is impossible to find space for much detail as to the way in which these women fulfil their task, but it may be of interest to note that there have been 406 in India, 85 in Ceylon, 7 in Burma, 36 in China, 15 in Corea, 9 in Japan, 6 in Malaysia (besides 8 who are English), 3 in Mauritius and the Seychelles, 53 in Egypt, Syria, and Palestine, one each in Tunis, Morocco, Lisbon, Argentina, 3 in Montreal, 2 in St. John's, Newfoundland, and 170 in London. Thus there are some 730 altogether. Moreover, as they are almost all attached to some mission, British, German, Danish, or American, the benefit is distributed. The missionaries take heart from the teaching activities of these "women that publish the tidings" in "a great host," while the women profit by the oversight and encouragement of the missionaries.

KITA PUNYA MISI.

Perhaps the value of their labours can be estimated after reading Mr. Haffenden's report of the South Malaysian Agency, though other Agencies

would serve the purpose equally well. He gives a statesmanlike review of his methods of distribution, "with the statistics of twenty years before me and "the experience of Bible work that I trust I have "gained in that time"; and his conclusion may be put in his own words—that "the value of the work "done is almost always in exact ratio to its cost." We need not here deal with any other method of distribution except that of Biblewomen's work. Mr. Haffenden puts it at the end of his list as being the most costly "if the number of Scriptures sold "by them is compared with the sum expended "for their total salary and expenses;" but he does not hesitate to say that "no other agency employed "at present by this or any other Society is doing so "much good among the Malays as this one is." In Kwala Lumpor and Malacca he found the natives talking affectionately about the European Biblewoman as "Kita punya Misi" (our Missy), and refusing to buy almanacs from him and the men, so that they might wait and buy from "Misi." But what also strikes Mr. Haffenden is the impossibility of the Biblewomen's work being confined to women. "There are very frequently men "in the houses they go to, who, when they hear the "reading and talking, also desire to make enquiries; "and I should not be at all surprised if the first-fruits that will be seen from the present "European Biblewomen's work will be from "amongst the men." So, too, in North Malaysia, where two European women have been making house to house visits in a suburb of Manila, it is remarked that the anti-Protestant feeling of the place does not concentrate its bitterness upon them. Here is a Spanish lady who refuses the

Biblewoman admission. The latter, nothing daunted, goes and sings to the servants below-stairs. The singing stops, but there is a message from the lady of the house begging that it may be resumed, and soon she is sitting with her servants, both "hearing" and "asking questions." Mr. Haffenden's experience is also Mr. Miller's, whose Biblewomen are equally affecting the men. One man in Manila who had bought a Bible came to the Biblewoman with difficulties to solve. "It was just lovely to see scraps of paper and bits of silk in every few pages, placed there to mark the passages which had interested or puzzled him." This surely is education. This is a making of disciples "to the Kingdom."

THE SOCIETY AND THE SCHOOLS.

From the mothers we pass for a moment to the children, "for of such is the Kingdom of Heaven." Year by year the Committee make large grants,—sometimes without payment, always at some reduction of the cost price—so that needy English and Welsh Sunday schools may not lack of "the most valuable thing that this world affords." The growth of God's Kingdom must still depend in large measure upon the maintenance of Sunday schools and of the Bible as their one indispensable class-book. A large proportion of the £10,000 spent by us last year in home grants has gone in this direction. But there are parts of the foreign field where such work is equally prominent. Mr. Tisdall, of Persia, speaks of a supply of Scriptures to the new Jewish school at Julfa, started by a French Jew, and of another to the mission school of the London Jews' Society,

while one of his colporteurs reports that in the midst of his work among the wild and barbarous Yezidees on the high mountain of Sinjan he sold thirteen copies to a Muhammadan school teacher for the use of his pupils as reading books. The "French Jew" and the "Muhammadan school teacher" in this connexion are what Bengel would call *lactum et ingens paradoxon*,—a great and joyful surprise. We pass to the Greek Archipelago and learn from Eustratius, our Colporteur, that "a feature of his work has been "the cordial and sympathetic assistance he has "received from the school teachers in Mitylene the headmaster of the principal school being specially active in promoting the circulation of the books among teachers and pupils.

IN THE ISLE THAT IS CALLED PATMOS.

Gatsiades on the "holy island" of Patmos sold a few books "with the assistance of the schoolmaster." Michailoff, one of our Siberia depositaries, relates that in the village of Kitchinski "the village "schoolmaster, although engaged, was quite pleased "to let the scholars go off home in order that they "could ask their parents for the money to buy my "books," and in that village by the help of that teacher he disposed of 106 copies. On the other hand there are still barriers in Argentina against the progress of the Word among the children. True, the Argentine Evangelical school, directed by our good friend the Rev. W. C. Morris, have been voted by the *Congreso* a monthly subsidy of \$500, but the recent proposal of the Minister Magnasco that the Bible should be



Photograph by
G. S. S. S.

A GROUP OF TIBETAN LAMAS.

Although Tibet remains barred against all Christian missionaries, Traders carry the Bible Society's vernacular Gospels up into these inaccessible highlands, from the south slope of the Himalayas, and also over the passes from Western China.

Messrs. Johnson & Hoffman, Calcutta.

introduced into the public schools has come to nothing. It has been an easier task, and one full of delight to all concerned, to distribute Scriptures at special rates among the "famine orphans" in the care of Indian Missions. "It has been most "interesting," says the North India report, "to note "the progress they have made and to see the good "work done in their school classes. The children "are all anxious to possess the Bible, and in many "orphanages it is thought best that they should do "something to learn it for themselves, either by "passing examinations or by some form of work. "Where industries are taught this is not difficult. "In other cases we have seen little children, as "well as older ones, watering flowers in the garden, "sowing or helping to gather in the crops, that "they might earn a few *pice* towards the purchase of the book." But whatever the difficulties and wherever the district in which they are felt, the Bible Society stands to its ideal, which will be reached when "all thy children shall be taught of "the Lord;" for then "great shall be the peace of "thy children."

THE INDIAN STUDENTS.

One word as to children of a larger growth who, as those who know them best testify, are in a sense children still, the students at our Indian universities. The Indian Government has sanctioned a system of secular education under which the old outworn traditional faiths of India are crumbling to decay. Whatever may be the correct official attitude in such matters, we Christians are bound to erect a spiritual building in the place of that

which we have destroyed or are destroying. It has therefore been the Society's policy to associate success in the Entrance, First Arts, and B.A. Examinations with the gift of a Bible or some part of it to students who care to accept it. Last year, we are told in our Calcutta report, thirty-nine colleges in Bengal undertook this distribution, and from two others the students made personal or written application at the Bible House. It is even recorded that irate guardians and unduly zealous professors are found to be checking the students in the ardour they display as Bible readers, and their answer to their accusers is "Give us something better than the Bible, and 'we'll put this Book aside." An open mind of that sort encourages us to address the Master's words to each: "Thou art not far from the 'Kingdom of God." *Si non procul es, intra.*

CHAPTER X

OUR ADMIRALTY AND WAR OFFICE

THE British Empire, the thought of which has followed us all through this story of the Book of God's Kingdom, has had its attention fixed eagerly for months on its fighting forces. No society could be less pugnacious in spirit than ours. It has been helped all through its history by men and women to whom the very notion of war is abhorrent and who have sometimes endured scorn or calumny as they stuck to their firm convictions in that matter. But all of us are agreed that, if unhappily war does break out, it is ours to see to it that the men who fight by sea or by land realise the fact that there is for them a spiritual warfare as well, and that the hope of victory in that warfare rests with those who have shod their feet "with the preparation of the Gospel of peace" and have taken "the sword of the Spirit, which is the Word of God." Therefore we do not wait for times of actual conflict to circulate the Scriptures among sailors and soldiers of all nations. What a notion it must give to the British blue-jacket of the universality of the Gospel that, being anchored off the island of Lemnos, he should be able to purchase from a Greek Colporteur an English copy of the Word of God!

THE MERCANTILE MARINE.

Nor are the men of the King's Navy the only sailors who so benefit. Mr. Summers in his Morocco report deals with the work among sailors of all nations calling at Las Palmas. "One day," says Mr. Carr, the Seamen's missionary at Puerto de la Luz, "I sold a Bible to a sailor which became a blessing to others. After that voyage he left the steamer and presented his Bible to his shipmate. About four months after this steamer came back, and a third man brought out this Bible and showed it to me, saying that he had read it and been blessed by it." The Rev. A. A. Cooper's recent journey has suggested to him that Zanzibar offers similar opportunities of selling on board the mail-boats (British, French, and German), and on the occasional "tramps"; for Mr. Cooper knows the blessedness of work of that sort at Port Said. Not that 1901 was a very fruitful year in this port. Mr. Taylor, our earnest worker there, reminds us that for half the year half the ships arriving were flying the "yellow flag." In June the whole of the shipping was placed under severe quarantine regulations owing to plague, and only the colliers could be boarded. But here, too, extremities were merely opportunities. Sailors on homeward-bound steamers, where the men had their "pockets full of money," were found to be waiting for the Colporteur. Baskets were lowered by a rope, and books and money changed hands.

CHEFOO.

Again, it will be news to many that in the city of Chefoo, in the Chinese province of Shantung,



THE TANKS AT ADEN.

The Egyptian Agency of the Bible Society extends from Malta to Mozambique. Across this picturesque and polyglot field, the circulation last year reached the record total of 52,000 copies in over fifty different tongues.

the main part of Mr. Copp's—the Sub-agent's—work has been among the passengers and crews of the large fleet of junks which nearly always crowds the northern shore of the harbour. He himself sold over 14,000 books. These junks, he says, “come from all round the Gulf of Pechili, “from Korea, from Shanghai, Ningpo, and as far “south as Foochow. Perhaps, on an average, they “have ten men each. Pretty generally the book-“seller is well received, and sometimes ten or “fifteen Gospel portions can be sold on one junk. “They seem inclined to take home the Gospels “they buy rather than keep them on board ship.” The junks, by the way, move about, or refuse to move at all, in great terror of pirates, but Chefoo is another indication that there is indeed no limit to what can be effected in this branch of our work when things are “on a peace footing.”

BRITISH AND BOER.

But it is still more happy to recall what openings have come to us even through the dire distress of war. The story of the South African Auxiliary really deals with little else, and it is a story with “Never despair” written all over it. Before the war the Auxiliary had 250 different Agencies and branches in Cape Colony and the two “late” Republics. Then, first of all, the work in these latter came to a sudden end. Contributions and trade-accounts alike ceased. “Then was war in the gates.” The invasion of Cape Colony soon had a like effect there. Up to that time the circulation of the Auxiliary was rising, till it had reached 40,000 copies. But in

1901 they distributed close on 50,000 copies ; 37,000 Bibles and Testaments were sold, and the rest of the total were given to Dutch prisoners and to sick and wounded troops. Officers and men on active service have called at or sent to the Depôt for portable editions of the Scriptures to use themselves or to give to comrades, while the Secretary has enjoyed every possible facility for visiting the camps and elsewhere in the seat of war. This is, of course, in addition to a distribution systematically carried out for the benefit of British troops before they have left our own shores.

BOER PRISONERS OF WAR.

Nor is South Africa the only part of the world in which the war has led to fresh opportunities. Many of our prisoners have been deported to India and elsewhere. Special grants have therefore been made through four Indian Auxiliaries to Boers detained in camps at Trichinopoly, Bellary, Ahmednagar, Shahjahanpur, Ambala, and Sialkot, as well as through the Colombo Auxiliary to prisoners in Ceylon and direct to St. Helena and Bermuda. Of these let the following details be a sufficient instance. The friends in North India had their attention drawn to captive Boers in Shahjahanpur. They obtained a preliminary supply of Dutch Scriptures from the Bombay depôt and a consignment was sent out from home, and these were gladly purchased by the prisoners. Similarly the Church of Scotland chaplain at Ambala camp received a supply, which he distributed with the help of the elders (*i.e.*, the seven-and-twenty prisoners who, as he found, had been elders in

their Church at home). They adopted the principle that there should be at least one Bible in each tent, and the way they worked it out is worth recording in the Chaplain's words. "There are eight men in each tent, and two in the tents in the officers' section. In some of the tents there were two or three Bibles; in others none at all. We first sold two Bibles to each tent that had none for as much as they were able to give us. Then our difficulty began, how to divide less than fifty Bibles among about three hundred men. By way of complication, many who had been attending our Bible readings wished to change their Bibles for those with marginal references. This we took up first, charging a small sum for the exchange; thus we were left with about twenty second-hand Bibles to dispose of. A number were content with English Bibles. For the rest, we gave the preference to the old men, many of whom like to rise early in the morning and read their Bibles in the quiet." It will not be so very hard, surely, for men like these to settle down, when they return to South Africa, in amity with their fellow-subjects, knowing that One is their Master, even Christ.

But even more interesting is it to notice that Portugal also has had her Boer visitors in the shape of 1,500 refugees from Lourenço Marques; and that here arises a remarkable episode in the history of versions. For João Ferreira d'Almeida, of Lisbon, the translator of the Portuguese Scriptures, originally went to the East at the instigation of the Dutch Government to do his work of translation for the benefit of Portuguese in Java, Ceylon (where we now have a Boer prisoners'

camp), and elsewhere. His New Testament, after having been revised, was printed in Amsterdam in 1681. Thus the Portuguese feel that they owe their vernacular version in a way to the Dutch, and so this present Boer encampment at Rainha Thomas and Peniche gave them a chance of repaying their obligations. Major Ferreira da Silva, secretary of the Red Cross League, obtained a grant of Dutch Scriptures from our Society, and these were distributed in hospital and in camp, which were also visited by Colporteur Romão Peres.

It should not be forgotten that our Society originally adopted d'Almeida's version in order to supply the needs of Portuguese prisoners of war in England in the early years of the last century. Here is indeed a series of instances of the "mysterious way" of Him who "rides upon the storm." We cannot tell why nation is still permitted to make war upon nation, but the history of our Society in the last year or two contains ample proof that amid the direst of human conflicts the hearts of the combatants turn in longing to the Prince of Peace and to the story of His love, knowing that a time must one day come "when "He shall deliver up the Kingdom to God, even "the Father."



SORTING COFFEE BERRIES IN COSTA RICA.

The Bible Society's recently established Agency for Central America, which has its headquarters at Belize, sold over 11,000 copies of Scripture last year.

CHAPTER XI

OUR HOME OFFICE

WE turn lastly to the old country itself ; for after all it was here that the first impulse was given to the more systematic and generous circulation of "the most valuable thing that this world affords," and it is here that year by year the claims of the work are brought before city, and township, and hamlet, and household. That is the task of our District Secretaries, but it is not theirs only. It is not too much to say, for instance, that the Bible House itself is one of the best "deputations" that any Society can want. There it stands proclaiming to a metropolis—which is in need of the reminder—that "the Word of the Lord endureth for ever" ; that London may be the mother city of a great empire, but that God's Kingdom ruleth over all ; and that the Book of His Kingdom tells of a life which the richest Londoner might well sell all he has to obtain. In a commercial centre where most business concerns of any importance are lapsing into limited liability companies, this great emporium acknowledges that its liabilities are limited only by the utmost that men will receive from it in copies of the Holy Scriptures, and its share capital by the utmost that Christian people will entrust to it in money for the carrying on of the work.

If this is true of the house itself, it is not less so of the Home Staff in general. The friends from far and near who take the opportunity to pay "a visit to the Bible House" carry away with them the impression of a business which, because it is "the KING'S," requires "haste," and of workers who as the servants of One Master are determined to work together in unity. There is no happier sight in the Bible House than that first Monday morning of a New Year, when the Committee and the staff both of the Office and the Warehouse meet to commend themselves and their work in prayer to God. It would be well if that meeting could be remembered next January wherever this story of the year's activities is read in all the world. People with a predilection for figures may like to bear in mind that £770 worth of packing-cases were used in 1901 in the Warehouse at Queen Victoria Street; they will thus realise to what extent the men, who filled the packing-cases with books and nailed them down so as to be ready for their long voyage, are our "fellow-workers unto the Kingdom of God."

HOME ORGANISATION.

Those whom the friends of the Society know best and see most frequently are the District Secretaries, in whose *personnel* there was happily little change in 1901. But many Bible Society people in the West country and the Midlands will henceforth miss in this connexion the "kindly human face" of the Rev. Richard Perkins, who, after eight-and-twenty years of unremitting labour as a District Secretary, has accepted a country benefice. It is to such men that it falls to keep

before the minds and in the hearts of English and Welsh Christians the duty and the blessedness of circulating far and wide this "Book of God's Kingdom." It is a task which brings them hosts of kind and hospitable friends, and the writer of these lines would gladly use them to convey to those among whom just ten years ago he began to go in and out as Secretary for the North Metropolitan district a hearty greeting full of memories of their kindness and sympathy. But may he use the opportunity also to impress upon the Society's home friends—what perhaps they might not always guess from the annual visit of the "deputation" to their Auxiliary or Branch—that the life of a District Secretary is both exacting and exhausting? This little band of officers arranged in 1901 no less than 4,353 meetings in England and Wales, while 2,198 sermons were preached by them and others in the Society's behalf. Let our friends also remember that amidst the multitude of Christian organisations that to-day force their righteous claims before the Christian public, the old institutions such as ours have to strive far more zealously and systematically than of old to maintain their hold upon the interest and active effort of their friends. We have now in England and Wales no less than 5,870 Auxiliaries, Branches, and Associations in communication with our "Home Office," and it is a question whether the 108 new organisations which were added to this total in 1901 in any way meet the growth of the population or enable our Society to keep pace with its ever-increasing task.

HOME GRANTS.

Secondly, under this head of the Home Office we may reasonably include not only what we receive in the way of funds but also what we are privileged to dispense in grants of Scriptures either at reduced rates or free of cost, as the circumstances of each case seem to determine. Nothing but a detailed list of the recipients last year will do any justice to this Home Mission Work of the Bible Society, and such a list is therefore appended in all its circumstantial eloquence and with a reminder that it does not include similar work done by several home Auxiliaries:—

The Church Army; the Salvation Army; the London Congregational Union; the Wesleyan Conference Office; the Wesleyan Methodist Sunday School Union; the Sunday School Union; the Church of England Sunday School Institute.

The London City Mission; King's Cross Mission; the Open-Air Mission; the Racecourse Mission; the Christian Mission to Hop-pickers; the Navy Mission; the Tramps' Mission; the Essex Village Gospel Mission; York Railway Mission, the Lodging-House Mission, Oakenrod Mission, Rochdale; Stanwell Moor Mission; Silver Link Mission, Rochester; Newcastle City Mission.

The Mildmay Mission to the Jews; Hebrew Christian Testimony to Israel (a Bible Mission to East-end Jews); the London Jews' Society.

The Metropolitan Tabernacle Colportage Association; the Christian Colportage Association; the Bible Christian Book-Room; the Methodist Free-Church Book-Room; the Methodist New Connexion Book-Room; Limehouse Public Library; Mile End Free Library; Bow Public Library.

The Young Men's Christian Association ; Young Women's Christian Association ; the German Y.M.C.A. ; the German Y.M.C.A. Waiters' Union ; the Commercial Travellers' Christian Association.

The British and Foreign Sailors' Society ; the Thames Church Mission ; the Missions to Seamen ; the Mission to Deep Sea Fishermen ; the Wesleyan Seamen's Mission ; the Portsmouth Royal Sailors' Rest ; the training ship *Cornwall* ; the Shaftesbury Gospel Lifeboat Mission ; the Mariners' Friend Society ; Greenwich Seamen's Hospital ; the Tyne training ship *Wellesley* ; Boatmen's Mission School, Hednesford.

The Soldiers' Homes at Winchester, Woking, Warley, Colchester, and Newcastle-on-Tyne ; Netley Hospital.

The Bridge of Hope Mission ; London Lock Hospital and Refuge Home ; the Elizabeth Fry Refuge ; the Society for the Rescue of Young Women and Children.

Dr. Barnardo's Homes ; the Boys' Brigade ; the Children's Special Service Mission ; the Ragged School Union ; Field Lane Refuge and Ragged Schools ; Fox Court Ragged School, Grays' Inn Road, W.C. ; Deptford Ragged School ; Newcastle Ragged School ; Hastings Ragged School ; the Church Lads' Brigade ; the Shoeblack Brigade ; the Jersey Home for Working Lads ; the National Refuges for Homeless and Destitute Children ; The Royal Albert Orphan Asylum, Camberley ; the Orphan Working School, London, N.W. ; the Boys' Home, Southwark ; Mrs. Birt's Sheltering Homes, Liverpool ; the Girls' Home, Ealing ; Essex Industrial School ; Crewe Girls' Club ; Hoddesdon Girls' Institute ; the Girls' Training Home, Bradford ; the Dorset Home and Industrial School for Girls ; the Girls' Training Home, Massingham ; the Servants' Training Home, Worthing ; the Uxbridge Girls' Home of Industry ; the Metropolitan and City Police Orphanage ; the Northern Police Orphanage, Harrogate ; the Houseboys' Brigade, Kensington ; the Home for Working Girls in London ; the Homes for Working Boys

in London; the Church of England Home for Waifs and Strays; the "Nippers" League of the Navy Mission; Llandudno Cottage Hospital; Kendal Memorial Hospital; Tottenham Training Hospital.

The cost to the Society of this work, in England and Wales alone, averages nearly £10,000 a year.

THE CENTENARY.

Lastly, the history of the "Home Office" during the next three years will be largely concerned with the keeping of the Society's Centenary of 1901, and with the special efforts which are already being made to turn so great an occasion to the glory of God and the welfare of His people. No event in 1901 was more notable than the meeting at Sion College, on October 31st, of the Centenary Grand Committee, to which over 250 Auxiliaries had appointed delegates. One thought animated this memorable gathering—a desire to make the Centenary a time of looking forward and pressing onward. "There is so little done," as the late Mr. Rhodes is reported to have said on his death-bed in regard to the extension of earthly power—"there is so little done, and so much to do." Still more may we take such words upon our lips as we greet our hundredth birthday shortly, for we are labouring to extend a Kingdom that is not from hence. We are the servants of a KING in whose sight a thousand years are but as yesterday. The general outline of these Centennial hopes and projects is part of the history of 1901, and should be briefly indicated here. Some little looking-backward there must needs be. We should be thankless

indeed if no "Ebenezer" were raised at such a time. Therefore there will be a serious effort to produce a worthy history of the hundred years, and this is already in the capable hands of Mr. William Canton. There are also proposals for issuing the same story in a shorter and also in a quite simple and popular form. Again, some of the greatest and most thankworthy achievements of our Society are written in the books of the chronicles of the various versions; these also are being reduced to a readable shape. From the past we shall turn to the present and shall keep, if God will, high festival everywhere on the actual date. Sunday, March 6, 1904, the day before the great day of the feast, will be observed, with the co-operation of the clergy and ministers of all denominations, as a universal Bible Sunday. On Monday, March 7th, there will be the actual birthday meeting in London, probably in the Albert Hall, and there will be similar celebrations in London all that week. March 13th to 19th will see the commemoration extended to the provincial cities and boroughs, and March 20th to 31st, in the scattered hamlets of English country life. But our eyes are towards the future all the time. We want to increase the normal income by £15,000, which the annual deficits clearly call for, and already a beginning has been made towards the raising of a special Centenary Fund of 250,000 guineas. Our little armies of Biblemen and Biblewomen must be increased to a very large extent, and for their benefit and for that of the many workers on the Home and Foreign staff the Benevolent Fund requires further development. There are many

versions now in existence on which considerable expenditure is necessary, as well as many, not yet in existence, to which further effort must give birth. Lastly, in addition to further efforts in our Sunday Schools, the Centenary is to be associated with special activity in the provision of more editions and more suitable type for the blind. The Rev. J. Knowles, who has given great attention to this matter in connection with the languages of India and the East, has undertaken at the Committee's request to superintend this important department of the work. It is one with which all our friends will sympathise, when they remember Who gave it as one of the signs of His being "He that should come" that "the blind receive their sight."

These hundred years have been but a "little day" in the sight of the Lord of the Ages; yet it is easier now than it was a century ago to say, "Thy kingdom come," for we live amid many signs of its coming. But it is not for us to know "the times and the seasons," and we must enter, if God spares our lives, on the next century of Bible work determined to do our part with undiminished zeal in spreading the Book of His Kingdom, to Whom belong "glory, majesty, dominion, and power before all time, and now and for evermore. Amen."

CHAPTER XII

OUR CENSUS OFFICE AND OUR TREASURY

THE YEAR'S ISSUES.

IF we count in each return a year's figures onward from those incorporated in the totals a year ago, the issues of the Society now to be reported are as follow:—

	1901-1902.	1900-1901.	1899-1900.
Bibles... ..	939,706	845,597	843,990
New Testaments	1,364,116	1,308,176	1,265,990
Portions	2,763,599	2,760,586	2,937,812
Totals... ..	<u>5,067,421</u>	<u>4,914,359</u>	<u>5,047,792</u>

Comparing these figures, we note with extreme satisfaction that, while the issues of Testaments have largely increased, the issues of complete Bibles have increased more largely still. The greatest number of complete Bibles previously issued in one year was 869,000, in 1888—70,000 volumes less than the figures now announced. Our total issues last year were 20,000 in excess of the maximum total reported two years ago, and thus constitute a new record in the Society's

circulation. This result is the more remarkable and encouraging when we remember that the outbreak in China has reduced our annual sales in that Empire by over 400,000 copies.

Out of every 100 books sent out, 19 were Bibles, 27 were New Testaments, and 54 were Portions, chiefly Gospels or Psalters.

The issues from the Bible House in London for the year ending March 31, 1902, were 1,975,934—an increase of 103,136 on the previous year.

The total issues of the Society since its foundation in 1804 amount to 175,038,965 copies.

Colporteurs.—The sales by colportage show a certain falling off in every European Agency, except Russia. There is a cheering growth in India and Ceylon, Siberia, Burma, and Japan, but in all other Agencies in Asia, Africa, and South America, the same general decrease prevails. In China, for notorious reasons, our colportage sales, which were 745,000 in 1899, sank to 543,000 in 1900, and to 382,000 last year. And the Society's total sales by colportage have correspondingly fallen from 1,741,000 in 1899, to 1,379,000 last year. The Society's budget for colportage expenses in the year ending June 30, 1902, amounts to £42,626—a slight increase on the year before.

THE YEAR'S FINANCE.

In attaining such results as these it has not been possible to avoid a certain increase in the Society's total expenditure.

GENERAL FUND PAYMENTS.

The payments for the year have been:—

	1901-02 compared with	1900-01,	1899-1900.
For Translating, Re- vising, Printing, and Binding Scriptures	£	£	£
	111,730	108,169	113,076
For Grants, Home and Foreign Agencies, Colportage, Dépôts, and all other charges	128,998	128,372	122,134
Totals	<u>£240,729</u>	<u>£236,541</u>	<u>£235,210</u>

These figures show that in preparing and publishing Scriptures there has been an increase of over £3,000, and, under the second head, an increase of £600. When to these General Fund Payments we add £414 spent from Special Funds, the total payments amount to £241,143—the largest expenditure in any year of the Society's history.

GENERAL FUND RECEIPTS.

	1901-02 compared with	1900-01,	1899-1900.
New Income	£143,597	£133,424	£126,853
Receipts from Sales...	91,700	88,111	84,615
Totals	<u>£235,297</u>	<u>£221,535</u>	<u>£211,468</u>

Among the items which make up "New Income," the annual subscriptions and donations (received at the Bible House) show an increase of £16,000; but this is entirely due to a special gift of £20,000 under the trust of the late Mr. George Sturge. Legacies, always a fluctuating quantity,

have decreased £1,000. The Free Contributions from Auxiliaries are £7,000 less than in 1900, in which year, however, the figures were swollen by two large legacies paid through Auxiliaries. A careful scrutiny discloses that these Free Contributions, which furnish perhaps the best barometer of public interest in the Society, remain practically unaltered, but exhibit no elasticity. It is cheering to notice that the receipts from sales, which form some index to the Society's work of distribution, have again increased, mostly through our Foreign Agencies, by £3,500.

Besides the above, the Society has also received payment of the Cocker Fund—a sum of £19,500, which is to be expended during the next ten years upon entirely new work. Of this fund only £370 was spent last year. The sum of £994 accruing from other special funds, raises the total receipts last year to £236,292.

Comparing this with the total expenditure we have a deficit on the year's working of £4,851. The previous deficit was £15,000. It must be remembered that certain unusual expenses last year will not recur, while in some Agencies considerable economies and reforms are being effected. But such saving is more than swallowed up by the cost of urgent new work.

APPENDIX

NOTICE RESPECTING REMITTANCES.

Subscriptions and Donations are received at the Bible House, 146, Queen Victoria Street, London, E.C.; also at the Society's Bankers, 20, Birchin Lane; and at Messrs. Hoare's, Fleet Street;—advice being sent to the Secretaries at the Bible House. Cheques, Bankers' Drafts, and Post Office Orders on the General Post Office, should be made payable to The British and Foreign Bible Society, and sent to the Secretaries.

 FORM OF A BEQUEST TO THE SOCIETY.

I bequeath the sum of One Million Pounds sterling, free of Legacy Duty, to "The British and Foreign Bible Society," instituted in London in the year 1804, to be paid for the purposes of the said Society to the Treasurer for the time being thereof, whose Receipt shall be a good discharge for the same.

 THE SOCIETY'S MAGAZINES, &c.

The *Reporter* and the *Gleanings*, issued monthly, price one half-penny, contain news from the Society's Agents who superintend Bible work in its world-wide field—articles describing the Society's operations abroad—notes of work and news from workers at home—sketches of Veteran Friends, with portraits—and specially contributed papers on Biblical subjects. Both Magazines are fully illustrated. The *Gleanings*, though still claimed by our younger friends, is also read by many of their elders.

Various illustrated and statistical papers setting forth the aim, methods, and extent of the Society's work, are supplied free, on application at the Bible House, 146, Queen Victoria Street, E.C.

 Telegraphic Address: TESTAMENTS, LONDON.

President : The Marquis of Northampton.**Vice-Presidents :**

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| <p>1863. The Bishop of Gloucester
 1872. The Bishop of Auckland
 1873. Bishop Mitchinson, D.C.L., D.D.
 1874. Rev. Joseph Angus, D.D.
 1876. The Bishop of Manchester
 1877. The Earl of Aberdeen
 Earl Fortescue
 The Rt. Hon. Sir J. H. Kennaway,
 Bart., M.P.
 The Archbishop of Canterbury
 1878. The Archbishop of York
 1881. Sir William Muir, K.C.S.I.
 1882. Bishop Perowne, D.D.
 1883. The Bishop of St. Andrew's
 1884. Bishop Barry, D.D.
 J. Bevan Braithwaite, Esq.
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 The Bishop of Southwell
 1886. The Rt. Hon. Sir Edward Fry, F.R.S.
 The Bishop of Gibraltar
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 Rev. J. Thain Davidson, D.D.
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 1891. Lord Kinnaird
 Sir G. G. Stokes, Bart., F.R.S.
 The Dean of Westminster
 The Dean of Windor
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 Rev. A. M. Fairbairn, D.D.
 1892. The Bishop of Lichfield
 The Archbishop of Montreal
 Ald. Sir Joseph Savory, Bart.
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 Rev. A. Mackennal, D.D.
 The Bishop of Sodor and Man
 The Archbishop of Sydney
 Viscount Middleton
 Sir George Williams, Kt.
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 Edward Rawlings, Esq.
 J. Storrs Fry, Esq.
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 Rev. J. Guinness Rogers, D.D.
 1894. Robert Heath, Esq.
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 Ven. Archdeacon Sinclair, D.D.
 The Bishop of Marlborough
 Admiral Sir F. Leopold McClintock, K.C.B.
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 J. R. Hill, Esq.
 1895. Viscount Peel
 The Bishop of Bath and Wells
 Victor C. W. Cavendish, Esq., M.P.
 Alexander Peckover, Esq., LL.D.
 The Bishop of Chester</p> | <p>1895. The Bishop of Melbourne
 The Dean of Durham
 Ven. Archdeacon J. Richardson,
 D.D.
 The Bishop of Newcastle
 Rev. J. Monro Gibson, D.D.
 Rev. E. E. Jenkins, LL.D.
 1896. Viscount Hampden
 The Earl of Stamford
 Sir Joseph W. Pease, Bart., M.P.
 J. Trueman Mills, Esq.
 Albert Spicer, Esq.
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 Rev. Richard Glover, D.D.
 The Bishop of Hereford
 Bishop Stuart, D.D.
 The Dean of Norwich
 1897. The Bishop of Peterborough
 Hon. J. J. Rogerson
 A. S. Leslie-Melville, Esq.
 Lord Radstock
 The Bishop of Durham
 Rev. J. Morlais Jones
 Rev. Joseph Parker, D.D.
 1898. Rev. Canon Christopher
 The Bishop of Newcastle, N.S.W.
 Rev. Canon Fleming
 Rev. D. MacEwan, D.D.
 The Bishop of Wakefield
 T. A. Denny, Esq.
 The Rt. Hon. Sir Henry Hartley
 Fowler, M.P., G.C.S.I.
 Rev. Canon A. R. Fausset, D.D.
 1899. The Bishop of St. David's
 The Bishop of Shrewsbury
 Bishop Welldon, D.D.
 Viscount Clifden
 Rev. Canon R. B. Girdlestone
 Rev. W. L. Watkinson, D.D.
 Robert Barclay, Esq.
 Caleb R. Kemp, Esq.
 Henry Morris, Esq.
 1900. Bishop Ingham, D.D.
 The Bishop of Liverpool
 The Dean of St. David's
 The Master of Trinity
 Rev. F. W. Macdonald
 F. A. Bevan, Esq.
 Robert Davies, Esq.
 1901. The Earl of Northbrook, G.C.S.I.
 The Bishop of Ely
 The Bishop of Exeter
 The Bishop of London
 The Bishop of Lucknow
 Sir George Hayter Chubb, Bart.
 The Rt. Hon. Sir Samuel J. Way,
 Bart.
 Lord Alverstone, G.C.M.G., Lord
 Chief Justice of England
 Hon. G. E. Knox
 Rev. Griffith John, D.D.
 Rev. J. G. Paton, D.D.
 Rev. J. Hudson Taylor
 T. Fowell Buxton, Esq.
 1902. The Bishop of Calcutta
 The Bishop of Uganda
 The Bishop of Hokkaido, Japan
 Rev. W. G. Lawes, D.D.
 Rev. J. Thoburn McGaw, D.D.
 Rev. W. T. Davison, D.D.
 Sir Charles Alfred Elliott, K.C.S.I.
 C. E. Tritton, Esq., M.P.
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 Charles Finah Foster, Esq.</p> |
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ROBERT BARCLAY, Esq.

Chairman of Committee :

CALEB R. KEMP, Esq.

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James McLaren, Esq.	I. P. Werner, Esq.
R. Marton Middleton, Esq.	P. F. Wood, Esq.
P. W. Pocock, Esq.	A. W. Young, Esq.

The Committee meet, as a rule, at the Bible House, 146, Queen Victoria Street, E.C., on the first and third Mondays in every Month, at Half-past Eleven o'clock ; and oftener, as business may require.

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The Rev. T. H. DARLOW, M.A.

Superintendent of the Home Department :

The Rev. H. A. RAYNES, M.A.

Superintendent of the Publishing and Issue Department :

MR. J. J. BROWN.

Assistant Home Secretary :

THE REV. HARRY SCOTT.

Assistant Foreign Secretary :

MR. T. ERNESI PRICE.

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	<i>Jamaica</i> —Rev. G. O. Heath
	<i>British Honduras</i> —Rev. F. de P. Castells, <i>Belize</i>

* Mr. Miller resigned in June, 1902.

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<i>Allahabad</i> —Rev. T. S. Wynkoop, M.A.	<i>Calcutta</i> —Rev. A. W. Young
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Rev. W. H. Norman, M.A., 14, <i>Station Road, Cambridge.</i>	
Rev. W. Fisher, M.A., <i>Bible House, London.</i>	

† Resigned July, 1902; succeeded by the Rev. Tom Smetham.

Assistant District Secretary :

Rev. J. Percy Treasure, *Eastholme, Alderley Edge, Manchester.*

CONDENSED STATEMENT OF THE RECEIPTS
FOR THE YEAR ENDING

RECEIPTS.			
	£	s.	d.
Annual Subscriptions, Donations, and Collections (paid in London)	32,462	16	6
Samuel Cocker Fund	370	4	3
Legacies (paid in London)	36,143	10	6
Dividends on stock, interest, exchange, etc.	7,316	9	3
Free Contributions from Auxiliary Societies	67,304	13	2
Free Income at the disposal of the Committee	£143,597	13	8

RECEIPTS FROM SALES.			
Auxiliary Societies	3,276	10	4
Trade Depôts	21,419	15	1
Society's Depôt in London	4,458	2	11
Other Societies	8,116	8	3
Sales in the Society's Foreign Agencies	54,429	3	8
		91,700	0 3
RECEIPTS, GENERAL FUND	£235,297	13	11

Special Funds—			
Roxburgh Fund, for Colportage in Bengal.	104	1	3
For preparing, printing, and binding the Scriptures	166	5	0
For Fund for Biblewomen	245	6	6
For Miss Taylor's Trust	21	9	8
For Deficit Fund	89	7	0
Library Catalogue	223	2	0
Countess of Effingham's Trust	36	8	8
Marine Insurance Fund	108	10	0
TOTAL NET RECEIPTS	£236,292	4	0

Extracted from the Audited Cash Account

AND PAYMENTS OF THE BIBLE SOCIETY

MARCH 31, 1902.

PAYMENTS.			
	£	s.	d.
For paper, printing, and binding the Scriptures in various languages, including charges for translation and editorial expenses	111,731	1	2
For Dépôt expenses in various parts of the world, including salaries and travelling expenses of foreign Agents, rent, carriage, insurance, etc.	51,321	7	8
For salaries of Colporteurs, including travelling expenses, etc.	42,125	5	11
For grants in money to various Auxiliary Societies, votes to sundry Seamen's Societies, and including allowances for Biblewomen at home and abroad	13,828	10	9
For editing and printing the Annual Reports, <i>Monthly Reporter</i> , and <i>Gleanings</i> ; for stationery, and books and papers for Auxiliary Societies, etc.	5,832	17	7
For office expenses, taxes, salaries of Secretaries, District Secretaries, and other officers, together with travelling expenses of the District Secretaries and Deputations sanctioned by the Committee	15,890	1	4
PAYMENTS, GENERAL FUND	£240,729	4	5
Roxburgh Fund, for Colportage in Bengal	100	0	0
For preparing Special Editions of the Scriptures	91	5	0
Miss Taylor's Trust for Scriptures for Patients in Hospitals in Manchester and Salford	21	9	8
Library Catalogue	5	16	0
Marine Insurance Fund	195	7	10
TOTAL NET PAYMENTS	£241,143	2	11

published in the Society's Annual Report.

UNWIN BROTHERS, LTD
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The Grosvenor Press
WOKING, SURREY and
27, Paternoster Row, LONDON, E.C.

